

Library Pacific Jan 2-5
School of Religion
Berkeley, Calif.

VOLUME 35 - No. 11

NOVEMBER, 1929

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Miracles of the Bible

THE Bible has a remarkable power of establishing its HISTORICAL ACCURACY. Many of the miracles of the Bible, especially in the Old Testament, seem to have been, not a suspension or reversal of normal operations of nature, but a control or guidance of them of Divine purposes. When we can ourselves, by special electro-magnetic actions, make a heavy metal ring float in the air, are we entitled to say that the story of Elisha causing an iron axe-head to float on water was untrue, because we do not understand how it could have been done? There is no adequate explanation of the sudden rise and growth of the Christian Church apart from the supernatural events that preceded and accompanied it.—*Sir Ambrose Fleming, in a Victoria Institute Lecture.*

FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$2.00 the Year

Canada \$2.25, Foreign \$2.35

Single Copy 20 Cents

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

The BIBLE CHAMPION is the Official Organ of the Bible League of North America,
an Organization formed to Promote the True Knowledge of the Bible and
consequent Faith in its Divine Authorship.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

THE BIBLE CHAMPION

CONTENTS—NOVEMBER, 1929

EDITORIAL

Triumphant Thanksgiving— <i>T. C. Horton, D.D.</i>	565
The Beliefs of 700 Ministers— <i>Paul Harold Sloan, D.D.</i>	566
Some Important Excerpts— <i>Leander S. Keyser, A.M., D.D.</i>	570
"What is Man"— <i>Phillip Mauro, Esq.</i>	573
Nothing but the Word— <i>David S. Kennedy, D.D.</i>	576
Consistent Thinking— <i>Leander S. Keyser, A.M., D.D.</i>	577
Happy Times in California— <i>Leander S. Keyser, A.M., D.D.</i>	578
Giving Instructions to the Farmer— <i>Leander S. Keyser, A.M., D.D.</i>	580
Notes and Comments	580
Wayside Gleanings	583

THE ARENA

Ten Reasons why I know the Bible is the Very Word of God— <i>William E. Biederwolf, D.D.</i>	585
Does Jesus Teach a Doctrine Concerning the Scriptures— <i>Willis J. Beecher, D.D.</i>	590
Evolution: Is it True or False?— <i>George Boddis, S.T.D.</i>	600
Modernism or Biblicalism—Which?— <i>Rev. G. L. Young</i>	605

THE SANCTUARY

Their Works Do Follow Them— <i>Clarence Edward Macartney, D.D.</i>	608
Prosperity of a Church— <i>Bishop William L. Harris, D.D.</i>	611
PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i>	612

OUR SERIAL

The Clamping of Shackles— <i>Professor Glen Gates Cole, Litt.D.</i> ..	614
--	-----

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D.

The Cause always goes before the Effect	618
Reviews of Recent Books	620

The Bible Champion

Price per Year, \$2.00

Canada \$2.25

Foreign \$2.35

Frank J. Boyer, Managing Editor

ASSOCIATE EDITORS

Leander S. Keyser, M.A., D.D.
David S. Kennedy, D.D.
Phillip Mauro, Esq.
A. Z. Conrad, Ph.D., D.D.
Harold Paul Sloan, D.D.
T. C. Horton

CONTRIBUTING EDITORS

Canon Dyson Hague, D.D.
William Phillips Hall
Walter D. Buchanan, D.D., LL.D.
George McCready Price, M.A.
L. Franklin Gruber, D.D., LL.D.
John Roach Straton, D.D.
W. E. Biederwolf, D.D.
Arthur I. Brown, M.D., C.M., F.R.C.S.
Wm. H. McPheeters, D.D.
H. W. Bromley, A.M., D.D.
Wm. B. Riley, D.D.
Charles Roads, D.D.
J. L. Dickens, D.D., LL.D.
Wm. F. Heil, D.D.
J. A. Huffman, D.D.
Charles C. Ellis, Ph.D., D.D.
A. William Lewis, D.D.
Jas. W. Countermine, D.D.
C. H. Buchanan, D.D.

Important Instructions—All mail should be addressed to, and Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.

Change in Address—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

Expiration and Renewals—Your subscription is paid for to expiration including the month and year printed on your Address Label. We receipt new subscriptions starting the magazine, and renew subscriptions by changing your address label.

Discontinuance—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Postoffice Department, we cannot extend reasonable credit when necessary, and all subscribers are expected to notify us to stop mailing the magazine if it is no longer desired.

FRANK J. BOYER, Publisher,
Reading, Pa.

"In the Name of Our God We Will Set Up Our Banners"

Collapse of Evolution

By Dr. Luther T. Townsend

A beautifully printed pamphlet, with bright, strong cover, 64 pages. Orders for thousands of them were filled the first week they were off the press.

Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give your friends.

Price 20c each; \$2.25 doz.; \$17 per 100 prepaid

Altar and Ring

A Wedding-Day Souvenir

Compiled by G. B. F. HALLOCK, D.D.

We found quite a quantity of the cheaper edition of these pretty booklets and offer them at the old price. Nothing to equal it at the price. Printed on heavy enameled book paper. Pretty gold title design on cover. Size $6\frac{1}{2} \times 7\frac{1}{2}$.

This book is not a mere jumble of poetry, but has an idea running thru it; it begins with suggestions on courtship, then the ceremony, then the congratulations of friends, etc. The poems celebrating the all-important occasions appeal to heart and mind alike in words of tender sympathy and counsel for the newly-wedded pair.

It is a gem within and without. Every single selection is a literary jewel. The whole of the get-up of the book moreover—the printing, the binding, and the cover,—is dainty and effective.—Rev. A. H. Huizinga, D.D.

25c, prepaid. Your money back if you want it.

Pulpit Bible Reading

A study in Vocal Exegesis or the Art of Sacred Reading. Bound in neat white antique paper cover. Price 25 cents.

Bishop Vincent: It is full of wisdom.

Christian Advocate: The spirit of this treatise is kind, just and practical.

Religious Telescope: Hope all our pastors will procure a copy.

Dr. Gunsalus: Pervaded by knowledge and good sense.

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive. Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains 60 full Sketches of Sermons, contributed by 50 different ministers, aiming at originality and suggestiveness of arrangement, price 50c.

Sketches of Revival Sermons No. 5

By Wm. J. Stevenson, D.D., singularly original and suggestive; 60 full Sketches of Sermons, price 50c.

The Tool Basket

300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D. price 10c.

Worth While Pamphlets

Constructive Studies in Matthew, and John. Two paper bound vols. By Dr. Gregory. Special price, 35c each, prepaid. West of Miss. river, 40c. Both vols of great value to ministers and students.

The Higher Criticism, Dr. Sharaton.....20

The Higher Criticism, Dr. Bates.....10

Counterfeit Criticism of Scriptures.....10

Letters on Higher Criticism, Dr. Ridout.....10

Biblical Giving, Smith.....05

Bible Champion Bound Volumes

Vols. 1918, 1919, 1920, 1921, indexed,.....
each.....\$2.50

Vols. 1922, 1923, 1924, indexed, each.... 2.75

Vols. for 1925 and 1926 now ready, each..\$2.75

All prepaid. Uniform silk cloth binding.

Bound Homiletic Volumes For Ministers

Every volume contains and abundance of available material for pulpit preparation for Ordinary, and almost every conceivable Special, Occasion, completely indexed. It will be difficult to procure these volumes after our supply is sold out. Order a volume. Nothing more helpful; nothing so inexpensive!

Bound volumes of the PREACHERS ASSISTANT, Homiletic Magazine, all sold. But we have yet Unbound Volumes of years 1900 and 1902, which we offer at \$1.00 a volume, prepaid—but not bound. After these are sold no more volumes will be available. A good investment for preachers.

Bound Volumes PREACHERS MAGAZINE, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 570pp, 9 vols., between 1891 to 1901, prepaid..\$9.00
Single vol.\$1.25

Bound Volumes THE SERMONIZER, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 380pp, any vol. 1912, 1914, 1915, 1916, prepaid..\$1.75

Bound Volumes THE SERMONIZER, in enlarged form, bound uniformly in Silk Cloth, about 475pp, vol. 1917 or 1918, prepaid\$2.25

25c Religious Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets, more than 50c worth. Try one!

FRANK J. BOYER Publisher, Reading, Penna.

Books by Prof. Leander S. Keyser

Positive, evangelical, fearlessly apologetic but always fair to the opponent

THE PHILOSOPHY OF CHRISTIANITY. A Purposeful Book. Price, \$2.25. The major purpose of this volume is to show that Christianity, based on the Canonical Scriptures, furnishes the only adequate and satisfying world view, and that, in that sense, it is truly a philosophy. From many viewpoints the author shows that the Holy Scriptures teach a philosophy that effectively explains the origin and continued existence of the universe and all its diversified phenomena, from those of the purely physical realm to those of the highest qualitative value. Here we have the solution of the fundamental problems of the Origin, the Purpose and the Destiny of all things; the Rationale of Creation, Preservation and Redemption.

This volume is probably Dr. Keyser's magnum opus. It upholds the Christian system in its fullness and integrity.

MAN'S FIRST DISOBEDIENCE. Cloth, 84 Pages. Price, Net, \$1.00. A constructive interpretation and positive defense of the historicity of the Biblical account of the Fall of Man.

"A book for the times."—"Serving and Waiting," Philadelphia, Pa.

"On the positive side, it is a real contribution to the subject of man's nature and first sin, with an instructive and helpful discussion of the first man's free agency, and its relation to the problems of his disobedience. The book is worthy of careful study."—"The Sunday School Times," Philadelphia, Pa.

A SYSTEM OF NATURAL THEISM. Second Edition, Revised. Cloth, 160 Pages. Price, Net, \$1.35. In view of recent assaults on the Goodness of God, a more extended and adequate theodicy is presented than in the first edition. The insufficiency of the present-day mechanistic view of the universe is penetratingly exposed in harmony with the universal law of causality. All the anti-theistic theories are here thoroughly analyzed and their inadequacy clearly shown.

On the positive side, Personalism in philosophy and Theism in religion are shown to converge in the maintenance of the same doctrine. The old and new theistic arguments are fully explored, all of them leading by a logical process to the conclusion that a personal, all-wise and all-powerful God must exist and that He is the only adequate explanation of the varied phenomena of the universe. The divine attributes and relations are clearly set forth.

THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of The Christian Century.

People who desire to be posted in regard to the present conflict should read these books.

A SYSTEM OF GENERAL ETHICS. Cloth, 280 Pages. Price, Net, \$2.00. This book by Dr. Keyser teaches the right kind of morality, the only kind that will stand the acid test of these crucial times. "Up-to-date," "Scientific," "Safe," "Sound," "Clear," "Strikingly Persuasive." Based on sound philosophical principles, and eminently timely and practical.

A SYSTEM OF CHRISTIAN EVIDENCE. Third Edition, Revised and Enlarged. Cloth, 266 Pages. Price, Net, \$1.75. Well adapted as a college and seminary text-book; also profitable for general reading. Like a golden thread, running through the book, is a line of deep spiritual teaching that is certain to enrich every careful reader. Here is a sample: "Christian faith is begotten in the human heart by the Holy Spirit. . . It is the gift of God."—From "The Defender."

A MANUAL OF CHRISTIAN ETHICS. Cloth, 133 Pages. Price, \$1.25. The author maintains the highest ethical standards and champions the old moralities. There is no blurring of moral distinctions. The book is refreshing at this time when there is much loose thinking on religious and moral themes, and consequently a tendency to disregard the old ethical sanctions.

THE CONFLICT OF FUNDAMENTALISM AND MODERNISM. Paper Cover, 36 Pages. Price, 30 Cents. The book for everybody! This tract is a Handbook of Information. It tells you just what you want to know; that is, just what the Modernists believe and what they don't believe; ditto for the Fundamentalists. Thus you will find out why they cannot get together. And all of it is told simply enough for laymen as well as others to understand.

Books by Dr. A. Z. Conrad

COMRADES OF THE CARPENTER. Price, \$1.50. Written to proclaim God as the real fact in the Universe, to reveal Jesus Christ as the daily comrade of Christians. Thoroughly constructive and inspirational.

"The book fairly scintillates with wise and uplifting sayings. For Spiritual edification it cannot be surpassed."—Prof. Leander S. Keyser.

SEVEN FINALITIES OF FAITH. Price \$1.50.

"Possibly some book has been written which gives a more complete, pungent and inspiring defense of Evangelical Christianity, against the attack of modern rationalism and the various phases of unbelief so prevalent nowadays, than does 'The Seven Finalities of Faith,' the latest volume from the pen of Rev. A. Z. Conrad; if so, it has not come under the eyes of this writer. The pastor of Park Street Church has supplemented his previous books, 'Jesus Christ at the Cross Roads' and 'Comrades of the Carpenter' with this volume which is written with the vigor of phraseology and power of argument which is characteristic of his pulpit utterances. So solid is the argument, and so commanding are the subjects and method of treatment that it can not be read hastily with any profit. These messages stress in a constructive way the abiding realities of the Christian faith which make the only true basis for a life of happiness and service here and hereafter. The book will be welcomed by all Christians, in captivating and convincing reading, easily grasped.

"Rationalists and unbelievers may sneer at this, but they will encounter difficulties in answering it. To many evangelical Christians it will be a source of hope, comfort and inspiration. Even those who do not agree with all of the author's conclusions will find it entertaining and instructive."—Boston Transcript.

JESUS CHRIST AT THE CROSSROADS. Price, \$1.25.

"Jesus Christ at the Crossroads" ought to waken up modern unbelief to the fact that it is riding for a fall. Dr. Conrad is a 'Knight of the King's Table' and comes out into the open not only to challenge the real enemies of Christ but to give them battle, assured of the victory Christ gives His witnesses. Every one who reads this book will thank God for it and be cheered by it."—Harris H. Gregg, D.D.

THE GOSPEL FOR AN AGE OF THOUGHT. Price, \$2.00. The Christian quest for reality in the universe—this is the central theme of Dr. Conrad's new volume. No body of truth, he shows, is more completely validated in Christian experience than that presented in the Gospel of Christ. How the Gospel meets every known test of both rationality and reality and how it answers the soul's cry for freedom is told with satisfying freshness and dependableness.

Books by T. C. Horton

PERSONAL AND PRACTICAL CHRISTIAN WORK	\$1.50
POTENCY OF PRAYER	1.75
PEERLESS POEMS OF DAVID, THE KING	1.50
THE WONDERFUL NAMES OF OUR WONDERFUL LORD	1.00
OUTLINE LESSONS ON THE LIFE OF CHRIST, FOR BOYS AND GIRLS	.50
OUTLINE STUDIES IN THE EPISTLE OF JOHN	.50
THESE PRE-MILLENIALISTS—WHO ARE THEY?	.25
OUTLINE STUDIES IN THE EPISTLE OF JUDE	.25
THE MESSAGE OF THE KING—2c each; or 100 for	1.50

Frank J. Boyer, Publisher, Reading, Pa.

READ THIS!

About the Moody Bible Institute Monthly

- Why Is It Constantly Adding New Readers?
- Why Is It Supported and Endorsed by Evangelical Christians of All Denominations?
- Why Is It Increasingly Quoted and Copied by Other Periodicals, Secular and Religious?
- Why Is It a Synonym for the Faith Once for All Delivered to the Saints?

REPLIES

- Because of Its Attractive Makeup and the Continued Freshness and Interest of Its Pages.
- Because of the Breadth of Its Outlook on Interdenominational Questions of Faith and Practice.
- Because of Its Fair and Intelligent Treatment of Current Events in the Light of the Bible.
- Because It Has Never Swerved From the Foundation of Truth on Which the Moody Bible Institute Was Established by D. L. Moody.
- Because Chiefly of the Unceasing and United Prayer of Its Staff, in Which Every Issue is Conceived and Published.

Look at the following list of themes and authors in store for the readers of the Monthly this Fall and Winter:

- A Plea for Church Benevolences. By Rev. James M. Gray, D.D., LL.D., Editor-in-Chief.
- Driving God Out of His World. By Rev. Owen Philips Eaches, Haddonfield, N. J.
- How We Know the Bible Is True. By Professor Leander S. Keyser, D.D., Hamma Divinity School, Springfield, Ohio.
- Why I Am a Fundamentalist. By Rev. N. S. McPherson, Norwich, N. Y.
- The Strange Case of the Fundamentalist. By Rev. John T. Chynoweth, Long Beach, Cal.
- Unshakable Validities in a World of Storm. By Rev. A. Z. Conrad, D.D., Boston, Mass.
- Dr. R. A. Torrey as He Was Known in His Home. By Reuben A. Torrey, Jr., St. Louis, Mo.
- Dr. Torrey as a Man of Prayer. By Rev. Norman H. Camp, Chicago, Ill.
- Balaam the Two-Faced Prophet. A Biographical Sermon by Rev. L. O. Lineberger, Rutland, Ohio.
- Childlessness the Nation's Curse. By Rev. Mark A. Matthews, D.D., Seattle, Wash.
- Will Christ Come Back? By Rev. F. E. Marsh, D.D., London, Eng.
- When Will Christ Return? By Rev. Guy Edward Mark, Somerville, Mass.
- Why Look for the Lord's Coming? By Rev. Wm. R. Johnson, Galveston, Tex.
- "He Led Them Forth by the Right Way." A Stirring Missionary Address by Mrs. Arthur F. Tylee, Paraguay, South America.
- Christian Mission the Only Solution for the World's Problems. By Dr. J. D. Eggleston, President Hampden-Sydney College, Va.

THE MOODY BIBLE MONTHLY

Offers this great collection of articles to you at very little cost

\$1.00 FOR 6 MONTHS—\$2.00 FOR 12 MONTHS

With 12 months—cash with order—a surprisingly interesting book will be mailed to you.

Begin this great series with the November issue. Mail coupon today.

FREE BOOK

with year's
subscription

Moody Bible Institute Monthly
175 Institute Place, Chicago, Ill.

Enter my subscription for 6 months, \$1.00
1 year, 2.00

Fee enclosed. If my order is for one year, send the interesting book.

Name

Address

OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in Cloth. All perfectly new.

Christianity and Positivism

By JAS. McCOSH, D.D., LL.D., Pres. Princeton College. 12 mo., 370 pp., \$1.75.

Special Price, \$1.00, prepaid

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—*N. Y. Independent*.

Christ and His Religion

By REV. JOHN REID. 12 mo., 311 pp., \$1.50.

Special Price, 65 cents, prepaid

Not an ingathering of threadbare suggestions, but a mine of fresh suggests within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is strength of truth in every page."—*Christian Union*.

Concessions of Liberalists to Orthodoxy

By DAN'L DOCHESTER, D.D. 344 pp., \$1.50.

Special Price, 75 cents, prepaid

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—*Religious Herald*.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—*West. Chris. Advocate*.

Voices of the Soul Answered in God

By JOHN REID. 374 pp., 4th Edition, \$1.50.

Special Price, \$1.00, prepaid

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its want satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—*N. Y. Observer*.

Footprints of Sorrow

By REV. JOHN REED, 12 mo., 173 pp. \$1.25.

Special Price, 65 cents, prepaid

Not a devotional book, altho veins of devotion are found in it. It does not strictly relate to the afflictions of man, to piety on its sombre side, or to the absolute gloom of grief. It rather calls attention to certain phases of sorrow; giving shape to our consciousness upon the subject, and seeking to impress the mind in a way that seems right.

"The author considers his subject under all its aspects, first showing the source of sorrow, then the varieties of form it assumes, and its benefits and consolations."—*Christian Intelligencer*.

Pivot Words of Scripture

By REV. PHILIP B. POWER, M.A. 353 pp., \$1.50.

Special Price, \$1.00, prepaid

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is pointed, crisp, fresh, and dealing with live issues."—*Christian World*.

Art and Morality

Splendid S. S. Class Christmas Gift Book

By WASHINGTON GLADDEN, D.D.

Beautiful Cover, Price, 25 cents, prepaid

A freak treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic. The artist who deals with human life shall not divest himself of his humanity; shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—*West, Christian Advocate*.

"A thoroughly instructive and readable volume."—*United Presbyterian*.

Feathers for Shafts

Or Readings in the Book. By J. BERG ESENWEIN, Ph.D., Litt.D. Beautiful cloth, with gold design on side.

Special Price, 35 cents, prepaid

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—*Conference Herald*.

Address FRANK J. BOYER, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 35

NOVEMBER, 1929

Number 11

EDITORIAL

Triumphant Thanksgiving

THE National habit of observing the last Thursday in November as a day of thanksgiving is fixed by custom and by the proclamation of the President of these United States. It used to be a real "holy-day." Churches were filled with worshippers with thankful hearts,—thankful for the Bible; for the crucified Christ; for freedom of worship. It was a day blessed alike to the believer and to the Benefactor who had made it possible.

Let us who are really believers in the Lord Jesus Christ as Saviour and Lord, come back to it. Let us join the Psalmist of old and ask ourselves: "What shall we render unto the Lord for all His benefits?" Let us stop and think a little,—every one for himself.

Think! There are the benefits common to us all,—the heavens with their glory, brilliantly beautiful. Look up! Lose yourself for awhile in contemplation and meditation until your soul exclaims, "Wonderful!"

The sun rises and clothes the earth with glory. The brooks ripple a strange, sweet song. The birds carol in ecstasy. Valleys, hills and mountains are all voicing their praises to God most high. Memory awakes and visions of past blessings pass before us.

The Psalmist's view was limited. Our vision is extended for the Lord has spread new pages before us. The Psalmist looked "through a glass darkly," but we have looked into His face; we have heard His message of love; we have seen Him walking amidst the children of men—benedictions from His lips; blessings from His hands.

We have stood with awe and wonder as we

have seen Him upon the cross and heard His cry of anguish. Sorrow has filled our soul. But we have seen Him, also, with shining face in resurrection life and heard His voice, "Peace be unto you!"

We have looked into the holy of holies where He stands now in behalf of His own. His promise rings out clearly to our eager ears, "Behold, I come quickly and my reward is with Me," and our hearts leap in anticipation of the day of all days when we shall be with Him and like Him forever.

"What shall we render unto the Lord for all His benefits?" What should we render? How can we withhold anything from Him whose great heart longs for one thing above all others from us—thanksgiving for Himself—God's unspeakable gift?

That covers it all. He gave Himself for us. He is ours. He includes all things. In Him and through Him all things consist. "What shall we render?" Wait quietly now!

Give to Him yourself. Let your life be a continual thankoffering and thanksgiving. Make every day a good, glad day for Him and you will have rendered to Him that which He will prize above all other gifts which can come to Him from the sons of men.

"Give thanks! give thanks! unto the Lord;
Give thanks! for this is God's own Word.
Pour out your souls in glad acclaim;
Give thanks to Him, in His own name.

"May every heart with joy be filled,
As every thought to Him we yield;
All that we have,—all we have done,
We owe to Christ, God's only Son."

—T. C. H.

Do your friends a real Service—send them the Champion for Three Months for 35c. Or, Better Still, send us \$1.00 and we will send the Champion to Three Persons for Three Months. Make use of our "Get Acquainted" offer.

The Beliefs of 700 Ministers

Gleanings From Professor George H. Betts' New Book

PROFESSOR BETTS' QUESTIONS	Question Number in the Betts' Chart	General % of Belief	Lutheran % of Belief	Methodist % of Belief	Methodist Uncertain	Methodist Unbelief	Student % of Belief	Student Uncertain	Student Unbelief	
That God is three distinct persons in one?	2....80....	99....	72....	9....19....	44....	21....	35....			} Article I. The Holy Trinity
That God is omnipotent?	3....87....	100....	75....	7....18....	64....	7....	29....			
That God leaves the universe wholly to the control of law without controlling it in person?	8....10....	2....	17....	8....75....	13....	11....	76....			} Miracles
That God occasionally sets aside law, thus performing a miracle?	10....68....	98....	55....	10....35....	24....	16....	60....			
That the Bible was written by men chosen and supernaturally endowed by God for that purpose, and by Him given the exact message they were to write?	15....55....	98....	30....	4....66....	8....	1....	91....			} Article V. Scripture, its authority and finality
That the New Testament is, and always will remain, the final revelation of the will of God to men?	16....66....	99....	54....	10....36....	18....	13....	69....			
That the Old Testament prophets had divinely inspired knowledge by which they were able to predict future events?	18....67....	99....	44....	7....49....	22....	12....	66....			
That the Old Testament prophecies concerning the Messiah were literally fulfilled in the birth, death and resurrection of Jesus?	19....72....	99....	55....	4....41....	27....	12....	61....			
That the inspiration that resulted in the writing of the Bible is different from that of other great religious literature?	20....70....	98....	53....	7....40....	26....	6....	68....			
That the New Testament is the absolute and infallible standard by which all religious creeds or beliefs among men should be judged as to their truth and validity?	24....77....	99....	67....	6....27....	33....	12....	55....			} Article II and XX. Jesus, His Deity, Virgin Birth, Perfection and Atonement
That Jesus was born of a virgin without a human father?	26....71....	98....	54....	13....33....	25....	24....	51....			
That Jesus lived a life wholly blameless and without sin or wrongdoing?	29....92....	99....	91....	4....	5....75....	16....	9....			
That Jesus is equal in power, knowledge and authority with God?	30....76....	97....	60....	12....28....	44....	19....	37....			
That while upon earth Jesus possessed and used the power to restore the dead to life?	32....82....	98....	70....	13....17....	45....	28....	27....			
That Jesus' death on the cross was the one act which made possible the remission of man's sins?	33....70....	99....	60....	9....31....	29....	10....	61....			} Article III. Jesus' Resurrection and Return
That after Jesus was dead and buried He actually arose from the dead, leaving the tomb empty?	34....84....	100....	74....	7....19....	42....	27....	31....			
That Jesus will come again to judge all mankind, both living and dead?	43....66....	98....	46....	10....44....	25....	23....	52....			
That all men, being sons of Adam, are born with natures wholly perverse, sinful and depraved?	49....53....	98....	26....	4....70....	13....	7....	80....			

PROFESSOR BETTS' QUESTIONS	Question Number in the Betts' Chart	General % of Belief	Lutheran % of Belief	Methodist % of Belief	Methodist Uncertain	Methodist Unbelief	Student % of Belief	Student Uncertain	Student Unbelief	
That prayer has the power to change conditions in nature, such as draught?	50	64	94	46	19	35	21	22	57	} Prayer
That prayer for others directly affects their lives whether or not they know that such prayer is being offered?	51	83	94	72	16	12	58	25	17	
That regardless of creed or personal belief, persons who love God and do justly with their fellowmen are worthy of acceptance into the Christian church?	56	56	19	81	4	15	85	4	11	} Modernistic Latitudinarianism
That there is a continuance of life after death?	39	97	100	94	3	3	89	7	4	
										} The Future Life

Above we are first presenting Professor Betts' own tabulation of the results of his questionnaire upon 22 out of the 56 questions asked by him of the clergy of the various Protestant Churches in and about Chicago. The classification of the answers under the Articles of Religion of the Methodist Episcopal Church to which they are related is the Editor's only addition.

Professor Betts tells us that 111 Methodists and 104 Lutherans replied to his questions among the ranks of the active ministry: so that the number of men represented will be in each instance just a little larger than the percentages set down. For example 10 per cent. would mean 11 men. The list of replies by denominations is given as follows:

Methodist	111
Lutheran	104
Presbyterian	63
Baptist	50
Congregational	50
Evangelical	49
Episcopalian	30
Others	43
	500

Methodism according to Professor Betts' records shows a lead in replies returned, and holds second place in percentage of unbelief.

The twenty-two questions which we have culled from his fifty-six are all fundamental and vital to the Christian faith; and, with the exception of the two on prayer, and the one expressive of Modernistic Latitudinarianism, they are all definitely established in the Articles of Religion of the Methodist Episcopal Church. The two on prayer are implicit in the Articles, and the Latitudinarian one openly violates them.

Loyalty of Lutherans

The first striking fact developed by Professor Betts' tabulations is that the Lutheran Church shows nearly a 98 per cent. loyalty to historic Christianity even in Chicago, a center of theological radicalism. One wonders

whether the Modernists would have the effrontery to characterize as unlearned the whole body of that Church's ministry? One must do this; or else one must admit that there is no convincing body of evidence supporting the current unbelieving point of view.

The Methodist Position

In contrast with the solidity of Lutheran faith is the spirit of negation which Dr. Betts records of Chicago Methodism. Here are the facts as he presents them concerning the Methodist preachers in Chicago and for the area thirty or forty miles outside (pp. 25 and 44ff).

Methodist ministers who do not believe in the Trinity of God	21
Methodist ministers who do not believe in God's omnipotence	20
Methodist ministers who do not believe in miracles	39
Methodist ministers who do not believe that the Bible is either supernatural, unique or authoritative	45
Methodist ministers who deny Jesus' virgin birth	36
Methodist ministers who deny Jesus' sinlessness	6
Methodist ministers who deny Jesus' equality with God	30
(Compare Dr. Betts' question numbered 30, remembering that all but three Lutherans answered this question affirmatively)	
Methodist ministers who deny Jesus raised the dead	19
Methodist ministers who reject Jesus' propitiatory death	34
Methodist ministers who deny Jesus' true resurrection	21
Methodist ministers who deny Jesus' visible return	48
Methodist ministers who deny man's fall and depravity	77
Methodist ministers who deny the future life	3
Methodist ministers who are confessedly Latitudinarian	16

Methodist ministers who partly deny the objective value of prayer 38
 Methodist ministers who entirely deny the objective value of prayer 12
 (Since 111 men are involved in the tabulations, the percentage quoted gives slightly higher figures when listed as men.)

This contrast between the firmness of Lutheran faith, and the halting of Methodist faith in and about Chicago is nothing less than startling. Why is it that the Lutheran Church in these parts is so much more positive than the Methodist Church? Is Garrett Biblical Institute and Northwestern University responsible for the difference? A Lutheran leader, with whom we discussed this subject some years ago, before Dr. Betts' investigation had been made, gave two explanations of the soundness of his Church. (1) The Lutheran Church in America has not sought to develop big universities with radical professors trained in Europe teaching spectacular views; but instead has been satisfied to develop a large number of small colleges. (2) The Lutheran professors with their German background are more broadly familiar with continental scholarship, and so are less impressed with its widely advertised radical literature.

And now we ask frankly and openly the question that thousands of Methodists will ask quietly of each other: Of what use is our supervisory system if it has allowed our faith to be so seriously corrupted in the Chicago Area? If Methodism's supervision cannot maintain the integrity of her most fundamental beliefs the Church can afford to abandon it wholesale. Officers who will not supervise the essential interest of the Church's life are only ornaments that can be left behind. Either our supervisors must maintain the integrity of Methodism's faith or Methodism will lose interest in them. The weakest thing we know the Board of Bishops to have done is when they refused to face this very situation when it was brought definitely to their attention in 1927, saying in substance, *The Bishops are relieved from the duty of investigating and reporting upon charges of erroneous teaching in our Theological Seminaries.*

Professor Betts turns from the situation in the pulpits in and about Chicago to that which is now developing in the leading Theological Schools of the country. His figures are based upon returns from five outstanding schools of three leading denominations. The schools are widely distributed in the country. Two hundred young men replied to the questions. The returns show an increase of unbelief of from 50 per cent. to 80 per cent. when compared with

that manifest among the Methodist ministers of Chicago. Dr. Betts adds that he is omitting to give the names or the denominations of the schools involved so as not to embarrass them. We quote these significant words: "In order not to embarrass schools or ecclesiastical authorities the names of both institutions and denominations are withheld" (p. 50).

It is indeed illuminating to hear the professor say frankly that it would be embarrassing both to schools and ecclesiastical authorities to have the names of schools or denominations disclosed. What a spectacle when ecclesiastical leaders and schools must have the identity of certain institutions suppressed lest, with the facts about them published, there might be embarrassment! Can one imagine such institutions and leaders as disciples of Him who said: "I AM THE TRUTH"?

Modernists Admit Lack of Candor

In addition to the interest attached to the main drive of Professor Betts' book there are a number of minor paragraphs that are most illuminating. Here is a recitation of facts about certain Liberal ministers frankly admitting both their insincerity and untruth. We quote:

"Judging from the returns from this inquiry many ministers hesitate to preach all that they believe. One distinguished preacher asserts that he does not believe in the resurrection of the body. 'What then do you do when you lead your congregation on a Sunday morning in reciting the Apostles' Creed?' he was asked. 'I say the words with mental reservations,' was his reply. Another minister confesses that when he comes to the words 'born of the Virgin Mary' in the Creed he drops out while the passage is being repeated" (p. 69).

Dr. Betts Suggests the Abandonment of the Creed

Because of such situations Professor Betts suggests a simplified creed to relieve the preacher from such an embarrassing problem (p. 69). He further suggests that "The Apostles' Creed, or any similar creed, containing elements, as it does, upon which there is very general disagreement, might well be omitted from the instruction of the young, from use in Church services and from requirement for admission into Church membership" (pp. 72-73).

The Author Should Have Said "Naturalistic"

The author speaks (p. 57) of the increasing unbelief manifest among the student group in a way that suggests that he himself confused the present naturalistic currents with science

and scientific conclusions. He says the students show a "drift away from the older or orthodox positions and a tendency to be in accord with the scientific thought of the day." This statement is only accurate if Professor Betts means by "scientific thought" to include speculations by scientists. Science knows nothing about the Virgin Birth and Bodily Resurrection of Jesus. It cannot discuss them. Its only prerogative in relations to such ideas is to state their historical evidences. Their possibility is a philosophical question; and their probability is a religious question. Scientific speculations in such a field are as devoid of authority as religious speculations would be in the field of embryology or anatomy. The drift in the schools manifests a tendency toward naturalistic, rather than toward scientific thinking. Professor Betts has used the wrong word here.

Modernism's Bible Frankly Put

Here is Modernism's Bible as frankly described by Professor Betts, "The Bible is not a book of unique truth and inspiration, but was written as other great literature is written, by men who were subject to error of knowledge and understanding. The Bible is not the complete and final revelation of spiritual truth" (p. 37).

Chicago Churches on the Deity of Christ

Take this interesting comparison: On the question of Christ's deity the denominations in and about Chicago show the following comparative attitude:

Congregationalists:	Disbelief	64	Uncertain	5
Methodists:	"	30	"	13
Baptists:	"	22	"	4
Evangelicals:	"	15	"	3
Presbyterians:	"	12	"	4
Lutherans	"	3	"	0
Episcopalians:	"	0	"	8
Theological students	"	40	"	21

Is this Situation a Matter of Indifference?

And now one hears the pacifist say: "Let us have no controversy. Let us be tolerant: it is life not faith that matters." If Patrick Henry had a voice, lawyer that he was, he would make again his electric speech and cry: "What do the gentlemen want? What will they have? They cry peace, peace, but there is no peace." No, there is no peace, and can be no peace, save the false peace of a betrayed Christ until the schools and pulpits of American Protestantism are cleansed from this withering blight of unbelief.

Everything that is most precious, everything for which apostles, martyrs and reformers died

is being whittled away by the arrogant and superficial intellectualism of the Church's own schools and universities. This is Professor George Herbert Betts' conclusion based upon his examination of ministerial belief in and about Chicago, and upon his examination of student belief in five theological schools of three leading denominations. True, he himself, in part, sympathizes with the process, and advises the Church to abandon the Apostles' Creed, which has come down to us from the second, if not from the first century. Professor Betts even wants a special commission of these professors organized to formulate a new confession of faith for Christendom.

Will these things be done? Is the Church likely to heed this counsel? We answer an emphatic No. This unbelief is anything but impressive. Men who secretly admit to making confessions they do not believe, and to pacifying their violated consciences by an unobserved silence or by an unexpressed mental reservation, cannot be compared with the heroic witnesses who gave the Church the first great creed. The Church does not need to change her basis to suit such compromised men; and if she would rewrite her creed, she could not afford to ask them to undertake it.

Will the Modernistic leaders in the university never wake up? Archaeology has largely demolished their evolutionary criticism. Philosophy has completely demolished their mediating naturalism. Consistent thinking is forced to one of two conclusions: We must be extreme behaviorists or else out and out personalists; and if we are the latter the whole naturalistic point of view is surrendered. It is the supernatural Christ or pessimism and despair, as James Orr pointed out a quarter of a century ago. No, we will not revise our creeds though unbelieving professors request it, and various timid ecclesiastics advise it. The creeds were written by men and women who confessed them and amid the heat of the martyr's stake, and the red stream of his bloody sacrifice. They were the watch cry of their spiritual triumph. If they are ever replaced it will not be by the formulations of some group of compromised scholars, who dare not let their true point of view be known; but rather by heroic men like those others of long ago who have openly dared and overcome and achieved, and who have certified their sincerity once again in the blood and fire of sacrifice. Until such men, so triumphing, give us a nobler formula than that called apostolic the Christian Church will continue to affirm with the ages gone:

I believe in God the Father Almighty, Mak-

er of heaven and earth; And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Al-

mighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins, the resurrection of the body; and the life everlasting. Amen.

—P. H. S.

Some Important Excerpts

SO MANY important statements appeared in the August-September number of *The Essentialist*, Harold Paul Sloan, D.D., editor, that we feel sure it will be worth while to transcribe them here. In a pungent editorial on the new Westminster Seminary, Dr. Sloan has these sage remarks to offer:

"If America could not endure half slave and half free, than neither can a Christian school have an effective influence half believing and half unbelieving. The present broad-minded tolerance of all opinions in religion can produce only religious unreality. Away with it! Let us have schools that are true to the historic Christian faith in the Deity of Jesus Christ, and other men and schools which openly challenge and deny this faith. An organism is ever definite. It is when it begins to decay that it becomes indefinite. Only a decaying spiritual life can hold Jesus to be God incarnate, the Redeemer and Saviour of men, and at the same time tolerate the denial of this faith in the same church that is dedicated to its proclamation. There is no more room for inclusiveness in these matters in a truly Christian church than there is for inclusiveness in the matter of virtue in a truly Christian home. When virtue includes vice and truth includes untruth, both have ceased to be."

In an evangelical college of recognized academic standing a student committee was appointed to investigate current religious liberalism. They read books on both sides of the question, and tried to be entirely fair. Some of their findings deserve special mention:

"The observation conducted showed no comparison, but only contrast," they say. "Liberalism is one system of religion; Historic Christianity is another. Despite its use of Christian terms, Liberalism, logically carried out, denies every essential of Historic Christianity. God, revelation, inspiration, Christ, the church, heaven and hell—into all these terms Christianity places a content. This content Liberalism rejects. God, to the Christian, is im-

manent yet transcendent; but to the Liberalist He is little more than the cosmic process, with a vague semblance to personality."

Again: "Compromise offers no enduring solution. Diplomacy in religion is softness, weakness, and means surrender. Better for the church to be disturbed than destroyed! Better cleavage than chaos! Better the painful problem than the permeating poison! For evangelicals who know it is a matter of life and death, either to ignore this anti-supernatural movement or to treat it with levity is a betrayal of a sacred trust."

"We, therefore, demand that all, ministry and laity, in church and church schools, accept historic Christianity or forfeit a part in its communion. We urge all church bodies to force this issue until Christianity stands united with our Lord."

The bibliography cited by this committee includes outstanding books on both the conservative and liberal sides. Among the liberals named are Fosdick, Mathews (Shailer), and Merrill; among the conservatives, Machen, Comrad, Keyser, Sloan and Gordon (Ernest).

In an article of poignant significance Dr. Sloan reports an interview which he had recently with a student in Union Theological Seminary, New York. Some of his holdings were remarkable while some of his mistakes were decidedly crude. He did not believe in the virgin birth or the resurrection of Christ. All he could say against the former was, "We magnify science and the idea of a virgin birth is biologically objectionable"—which is an echo of Fosdick. He also said: "A resurrection from the dead is unscientific. Resurrections do not happen."

His definition of God was as follows: "An unconscious finite will, immanent in the universe, working out his unconscious purpose. An echo of the German pantheist, Schopenhauer, or an echo of some other echo of the same advocate of pantheism."

But what a philosophy! How could there be an *unconscious* will or an *unconscious* purpose? The very terms "will" and "purpose"

connote consciousness. You might as well talk of immaterial matter or of non-mental mind! And, moreover, how could the unconscious ever evolve into the conscious? That would be getting something out of nothing—which is a fundamental absurdity.

But a wrong belief is likely to lead to a wrong ethic. Here is a case in point. Dr. Sloan told the student of the following experience: "I recently asked a group of Liberals, including some of your professors, a set of questions dealing with the Deity of Christ, His bodily resurrection and virgin birth, the authority and inspiration of the Bible, and such matters; and every one of them refused to answer me."

To this the student replied: "Of course they did. I would have refused to answer you, too, if you had written to me. We do not want the people to know that we deny these beliefs, because we are afraid they would not like us, and that their resulting hostility toward us would embarrass us in our positive message."

Regarding this reply Dr. Sloan well says: "... The student statement that Liberals do not want the Christian world to know how much of historic Christian truth they deny" is suggestive. "A young man one year in Union has already definitely grasped the fact that it is important to conceal one's true position. Here is the explanation of the striking fact that not one Liberal answered the questions sent out to Liberals and Evangelicals at the beginning of the year. It is amazing that a movement which boasts that it is an ethical advance, and that claims to give the central place to the Sermon on the Mount, should allow itself to be so ethically compromised. The fact is, Liberalism dare not be fully honest."

We may add that even the claim to give the central place to the Sermon on the Mount does not seem to be really genuine, for that great ethical discourse rebukes men who hide their light and bids them to let their light shine before men. A man who pointedly disregards such divine injunction is surely not much of a "Sermon-on-the-Mounter."

Dr. Sloan also reports some things that Dr. Fosdick said at Princeton in a public address and in a private interview after the address. Dr. Fosdick said: "I have grave doubts about the resurrection of Christ." Yet he added: "I believe Christ is alive." Here is another inconsistency of modernism, or else Dr. Fosdick believes only in continued existence of the soul of Christ. Then what will he do with our Lord's frequent predictions of His resurrection

on the third day? Thus he makes the New Testament records of as little historic and religious worth as the old Babylonian myths.

As to the Deity of Christ Dr. Fosdick said: "I do not believe in the previous existence of Christ, but that the love, etc., does and did exist in God. Logos came from pagan sources."

This means, then, that St. John's marvellous prologue, in which he speaks of the Logos as God and as becoming flesh, is all either a deliberate falsehood or a piece of human speculation. Also that John 3:16 is wrong; also Christ's words, "I came forth from the Father, and am come into the world; again I leave the world and go to the Father," have no basis in truth. How many precious passages become invalidated by the theology of the Liberalist! If our Lord was not God incarnate, why did He come into the world, and what do all the Biblical passages mean which say that God "sent" His Son into the world? How could He send Him if He had no pre-existence!

You may judge how Dr. Fosdick estimates the Bible by the advice he gave at Princeton. The student reporting it said in his letter to Dr. Sloan: "Dr. Fosdick advises the students that the best way to prepare for the ministry is to take courses in philosophy, economics and the basic sciences. He did not refer to Bible study, whether private or in class."

In Bishop Horace M. DuBose's "Department of Christian Evidence" in *The Essentialist*, he says many weighty things. Here is something worth reading and remembering: "The efforts of critics to class the patriarchs as mythical or half-mythical characters, and their names as signifying mere eponymous relationship to ancient tribes, is puerile in the face of the accumulating results of archeological science. It is like denying the light of the stars in the sky on an unclouded night. Abraham and Jacob are as historically real as Martin Luther and John Wesley."

The same number of *The Essentialist* contains an article entitled, "Answers to Liberal Criticisms of the Creed," by our staunch friend, Professor John A. Faulkner, D.D., of Drew Theological Seminary. Relative to the virgin birth, he tells us that it was the belief of *all* the early Christians, except a small Jewish sect in the second century. "Not only so," he adds, "but it is the logical, the spiritual and historical pre-supposition of all Christ's other claims, words and deeds; so much so that, if you deny it or even think it unimportant, you are bound, if logical and fearless, to go on to Unitarianism."

Here is still more of the same trenchant char-

acter: "You say to try one for heresy for his beliefs is 'weak and stupid.' It depends on how important the belief is, and whether the man to be tried has taken vows to uphold certain belief, denies them, and persists on still preaching in the church of his vows. In the Unitarian Church nothing is heresy, and you have a perfect right to preach anything except immorality. In the Methodist Church, which has standards of doctrine and requires assent to them, a man who comes to change his faith on important points of those standards will, if he is honorable, voluntarily retire. If he insists on remaining and preaching his new creed, and thus subverting the very foundations of the church which gives him his daily bread, then the man who tries him for heresy is not weak and stupid, but strong and wise. He is also noble, for he blesses the church and the man who is tried."

"Do We Need a New God?" is the title of an article copied from the *Forum*, written by Professor Charles P. Oliver, Director of the Fowler Observatory at the University of Pennsylvania. It is in answer to the claims of Professor Barnes, of Smith College, who wants a new recension of the divine Being. Professor Oliver objects to the dogmatic statements of Dr. Barnes, who, he holds, declares things to be science that are not science. Says our professor:

"We who work in the natural sciences have been taught to be more humble. We know that our well-supported theory of today may have to be modified or even scrapped tomorrow, in view of new evidence. It was not so long ago, for instance, that the superb Nebular Hypothesis of Laplace stood almost unchallenged, and nearly every one was convinced of its essential truth. But in the past thirty years it has been utterly discredited, at least as to our Solar System. Innumerable other theories have gone the same road. Does this destroy in the slightest the value of science? Not in the least; but its realization should curb the man who, despite his relatively small array of data and imperfect theories, attempts to argue away the existence of God."

Professor Oliver even goes so far as to quote the words of the Psalmist: "The fool hath said in his heart, There is no God;" and then adds: "It would be hard to condense an important truth in fewer words." He also declares that "it is news to him" to be told that "modern astronomy and astro-physical concepts" have undermined the doctrine of "the Biblical God." Still more surprising to him is it to learn, as Professor Barnes declares, that "the belief in

immortality cannot be squared with modern scientific facts." Professor Oliver holds no such wholesale negations, and evidently does not believe that they have a scientific basis. He says some puncturing things about the moral effect of disbelief. He thinks it is often the result of letting go of high ethical ideals. To quote him verbatim:

"The writer respectfully submits that bad conduct, or in plain terms, 'sin,' which Professor Barnes so vehemently denies, and not intellectual growth, is the usual reason for slipping into disbelief and agnosticism."

This is also worth while: "The writer personally knows some of the most brilliant scientists in America who not only believe in God, but in a personal God, and the God taught according to the doctrines of the Christian church. If science has disproved His existence, why is it not known to these men, some of whom have a world-wide reputation?" Further, he says of science: "It cannot disprove the existence of a Creator, and any statement that it can is an obvious absurdity."

A recent article in the *Sunday School Times* sounds a serious note of alarm: "American women's colleges were founded chiefly by evangelical Christians in order to give a Christian atmosphere to women's education. Dr. Leslie Glenn . . . has been investigating these colleges, and states that they are more harmful religiously than even the men's colleges. The faculties, he declares, are definitely anti-Christian, especially in the departments of philosophy, applied psychology and sociology."

Professor Knight Dunlap, the noted psychologist of Johns Hopkins University, in an article in the *New York World*, accuses professors of four unspecified universities of corrupting college girls with psycho-analysis. Think of this: "It is true that in at least four universities medical men on the staff have advised women students" to indulge in unnatural practices.

It is with no pleasure that we cite these alarming facts, but to give the American people due warning.—L. S. K.

* * *

A young man once wrote Phillips Brooks asking the secret of his power. The great preacher replied: "You ask me for the secret of my life; if I have any secret, it is my constantly growing relation to Christ. I cannot tell you how personal this grows to me. He is here, He knows me and I know Him. It is no figure of speech. It is the realest thing in the world."

"What is Man?"

(Psalm 8:5; Hebrews 2:6)



HERE is a question about Man, which Man himself has never been able to answer to his own satisfaction. It is a thought-provoking question. It has given rise to countless speculations, discussions and investigations; but out of all these prodigious mental activities *no answer has emerged*. Hence, despite his much vaunted progress in science and in the accumulation of knowledge concerning the universe, man is still speculating as to the origin of even the *physical* part of himself, as to his relations with the material universe, and as to his kinship with (and possible descent from) the brutes. And most assuredly, whatever Man is, or is not, he is much more, and decidedly other than, a mere agglomeration of *physical* particles.

1. Man a Thinking Being

Philosophy had for many centuries hesitated even to assert that the individual man *really exists*; for it was unable to point to any indisputable proof of the existence of the individual man. But recently the eminent French philosopher, Descartes, has enriched the treasury of human wisdom with the dogma, "*cogito, ergo sum*"—"I think, therefore I am;" and this, according to Prof. H. Wildon Carr, of Oxford, has given to philosophy "an unchallengeable starting point." If so, philosophy has at last found the right starting point for its quest for an answer to the great question; and no man need henceforth be tormented with uncertainty as to his own existence. When doubts as to that fundamental matter arise in his mind he can now dispel them by repeating to himself the formula, "*I think, therefore I am*;" and thus the very act of doubting his own existence supplies conclusive proof thereof. Unless he existed he could not doubt his existence.

But what the present writer gets out of this sparkling gem of human wisdom is—not that he really exists (as to which he has not thus far been tortured by any doubts) but—that *man recognizes himself as a thinking being*; and this is more to our present purpose. Man has this uniquely distinctive characteristic: he *thinks, reasons, reflects*; he is endowed with *self-consciousness*; he has the ability to consider and reflect upon, and draw conclusions concerning himself, concerning nature, *concerning* GOD. From all other creatures that are endowed with that inscrutably mysterious some-

thing we call "life," man is distinguished in the most radical way by this marvellous *reflective power*.

2. Man a Talking Being

But furthermore, man is distinguished from all other living creatures by his capacity to express thoughts and ideas—both concrete and abstract—in *words*; as well as by the correlated capacity to translate into thoughts and ideas the words spoken (or written) by others. And furthermore, he has, as part of his physical equipment, along with this mental endowment, a *word-forming mechanism*, so wonderful in its construction and operation that, although he uses it all too easily, he has but a faint conception, if any at all, as to how it is formed and how it works.

Man, then, is unique among the creatures of earth that breathe the same air and subsist by the same food, in that he is endowed with this marvellous ability to impart to others, and to receive from others, information and knowledge in regard even to things and places he has never seen and happenings long past. By means of this endowment, howsoever he acquired it, man is able even to know the invisible God; to receive from Him instruction for his temporal and eternal good and commandments for the regulation of his conduct. And closely akin to this last mentioned endowment is man's capacity for making moral distinctions, for discriminating between right and wrong.

Says Max Muller, the great philologist: "Human language, such as we possess, requires a faculty whereof *no trace* is found in the lower animals. Rational language is traced back to roots, and every root is the sign of a general conception or abstract idea, of which *the animal is incapable*."

Dr. Edwin Saphir (*Smithsonian Institute Report 1912*) says:

"However much we may indulge in speaking of 'primitive man,' of a *primitive language*, in the true sense of the word, *we find nowhere a trace*."

The most degraded of savages are found to possess a highly organized language, a fact that testifies strongly against the theory of evolution.

Dr. G. B. O'Toole (*The Case Against Evolution*) says:

"That savagery and barbarism represent *degenerate* states rather than a *primitive* state, is proved by the fact that savage tribes in general, despite their brutish degradation, possess languages too perfectly elaborate and systematized to be accounted for by the mental attainments of the men who now use them."

Of the above mentioned endowments, which are common to all human beings, the lower animals exhibit not a trace. Man can look *down* upon all other orders of living creatures and realize that a vast distance separates him from the highest of the brutes; and he can look *up* to heaven and realize intuitively that his own origin is from thence—not from beneath.

In nothing is the observable difference between man and brute more pronounced, the impassable gulf that separates them more marked, than in the capacity of the former for *the expression of thoughts in words*; and in the correlative endowment (without which the other would be valueless) of the capacity for the understanding of thoughts from spoken and written words. What can be the supreme purpose of this marvellous two-fold endowment, *but that man might be enabled thereby to hold communion with his Maker*? How significant then the teaching of the Bible that man's welfare in this life, as well as his eternal, hinge upon his hearing of the Word of God (Isa. 55:3; John 5:24; 6:63)! "*God has spoken.*" "*O earth, earth, earth, hear the words of the Lord.*"

It is worthy of remark in this connection that, among the great changes in scientific thinking that are just now in progress, an entirely new significance is being given to the unique human endowment of *speech*—that mysterious power (whereof the brutes possess not even the rudiments) of communicating abstract thoughts and imparting and receiving information through the medium of words.

It is mainly because of these recent changes in scientific thinking that Prof. Carr declares in his *Changing Backgrounds* (1927) that "Twentieth Century Science is *not materialism*. It has been described as an *idealistic reaction*."

3. Man an Abnormal Being

But there are yet other differences to be observed when man compares himself with the lower animals. And the differences are such that he must needs admit, if he considers the facts fairly and draws the right conclusions from them, that *man is an abnormality*. He cannot fail to perceive, if he uses to any purpose his powers of observation and reflection, that man is abnormal in that, among all the orders of living creatures, *he alone lives far below the possibilities of his nature*. All other species of living creatures are in this respect manifestly *normal*. Man alone is abnormal. He alone has somehow missed his way; has suffered a permanent impairment of his capabilities. And

this is true of *every member* of his species.

This abnormality is the more remarkable and significant because man is the only creature that is capable of forming a concept of perfection; and the only creature that has a standard of conduct. How comes it then that the only race of beings among the innumerable tribes of earth that has the capacity for moral distinctions, for discriminating between right and wrong, is likewise the only race that habitually does what is injurious to himself and others of his own kind? For men habitually abuse themselves and their powers. They habitually and knowingly do injury to their health and jeopardize and shorten their lives by indulgences of one sort and another. And frequently they fasten upon themselves the chains of a destructive habit and are powerless to escape therefrom.

What a contrast in this respect between men and the brutes! For, among all the species and varieties of the latter, there is not the slightest observable tendency to depart from those habits and ways of life that are conducive to creature welfare.

4. Man a Moral Being

Whence man's *moral* nature? How comes it that he has by nature the knowledge of what is morally right and of what is for his own welfare, yet habitually *does the contrary*? How account for man's habits of life that are not only contrary to his conscience, but also are harmful and even destructive to himself? Where in all the brute creation is there to be found the slightest trace, the tiniest rudiment, of man's anomalous moral character and immoral habits?

In the light of the indisputable facts of human nature and human conduct the world over, and which have been what they now are from the very beginning of history, the case can be put even more strongly. For the truth is that man, by his natural propensities and habitual conduct, plainly exhibits a *perverted* character. That is to say, the moral delinquencies and evil doings of men *do not admit of being explained as incidents of an immature stage of existence, which in the course of time will be outgrown*. The difference between man's *knowledge* of what is right and his will and power to *do* it is not due to the fact that his growth in knowledge has outstripped his growth in power. For throughout all nature, the doing of what is for the creature's own good is *instinctive*. Other creatures, without any exception, do *intuitively and habitually* what makes for their health and welfare. They do not have to acquire knowl-

edge and ability to discriminate between habits that are beneficial and those that are harmful. They do not have to study hygiene or take a course in physical culture, in order to learn what is conducive to their welfare and to acquire habits of right living. If therefore man was evolved from brute ancestors, how came he to lose the common brute endowment of doing *instinctively* what is for his own good? For in nature the doing of what is right does not wait on the acquisition of an *understanding* of what is right.

Man's moral turpitude therefore is abnormal. He was not created so. Yet, as he now is, though endowed with a conscience of right and wrong and with a clear comprehension of the consequences of well-doing and of evil-doing, he lies, he steals, murders, commits adultery, blasphemes God, injures his neighbor, and abuses himself. Who can estimate the vast sum of the criminal deeds whereby this earth has been defiled, or the prodigious number that are added every day? And by whom have they been committed? Every one of them *by man himself*. For to the question, "*What is man?*" it might be truthfully answered, that among the denizens of the world man has the unique distinction of being the only "habitual criminal."

I recall that Pinckerton, the famous detective and founder of the detective agency of that name, when interrogated shortly before his death as to the causes that bring men into the "criminal class," remarked that his wide experience had brought him to the conclusion that there is *but one class* of human beings, that we all belong to the "*criminal class*." And surely every one of us that has reflected upon these things must be willing to acknowledge that there is in his own heart the nature that has produced all the crimes that have been committed since the dawn of time.

And what have science and philosophy to say in explanation of these facts—the most glaring and most significant of human experience? *Practically nothing*. Philosophy puts human wickedness in the same general class of phenomena as storms, earthquakes, wars and accidents; and discusses them (to no purpose) under the caption of "The Problem of Evil;" touching which it delivers itself of sundry futile and platitudinous observations, that leave the "problem" precisely as it was.

As has been pointed out above, man is the only creature that does not live up to its highest possibilities. It would be hard to suggest how a horse, or cow, or lion, or monkey, or ant, or bee, could advantageously change its

ways or improve upon its established manner of life. Whereas man not only comes short in every way of what *he knows* he has the ability to achieve, but he lives *every day* very far below his highest possibilities. And again the wonder and the significance of this universal fact of humanity are greatly enhanced by the further fact that man *is fully aware of his failure and deficiency*.

Furthermore, each creature lower in the scale of life than man is perfect in *physical beauty* "after his kind." For animals, birds and fishes could not be improved upon in respect either to symmetry of form, or to the texture, fit and coloring of its natural clothing. By contrast, man, who alone has a sense of beauty and a craving for it, is not merely dissatisfied with his own appearance, but is even (and with good reason) *ashamed* of it. And because of this, he (and she) cease not to ransack all nature, to rob other creatures of their furs and feathers, and to exhaust the resources of art and industry, in the vain endeavor to give themselves a fairly pleasing outward appearance.

One of the most striking and conspicuous characteristics of the present day is the multitude and variety of the expedients to which the female of the human species resorts in the vain endeavor to make up (and it is a "make-up" indeed) to some slight extent, her felt deficiencies in physical beauty.

5. Man an Unclad Being

This brings us to one of the most striking and significant of the differences between man and other living creatures. With the sole exception of the human race, all creatures having life, whether in earth, air or sea, are supplied by nature with a beautiful, comfortable, appropriate and well fitting suit of clothing, a garment that never becomes dingy or wrinkled, is perfectly suited to its environment, never gets out of style, and, in a word, is so perfect in every way that it would be impossible to devise an improvement upon it. How comes it that man is—unless the worm would be a significant exception—the *only unclad creature in nature*? This is worthy of the profoundest consideration of our philosophers, particularly in view of the brief references in the account of the fall of man (Gen. 3:7, 21), to his destitution in respect to clothing. The explanation to which the Bible points is that man, being made in the *likeness* (as well as in the image) of God, was covered with a garment of light (Psa. 104:2), which was stripped from him when he fell through transgression.

Here is a fact that completely overthrows the

theory of evolution; for man is the very creature in which, if the Darwinian hypothesis were the true explanation of things in nature, physical perfection would be found, and natural clothing would have reached its highest state of beauty and usefulness. Yet precisely here is found, and in respect to all human beings everywhere, absolute destitution, complete nudity! And not only so, but there is planted deep in the human conscience a sense of shame in connection with this lack of natural covering, a mysterious feeling that there is something, in connection with this peculiarity of human beings that they would wish to conceal. But whatever be the cause, the palpable fact is that man alone, of all living creatures, is under the pitiful necessity, both for comfort and for decency, of covering himself with artificial clothing before he goes forth into the light of day.

6. *Man a Degenerate Being*

Consider also, in contrast with the lower animals, the ugliness of man; his physical deformities, his early loss of teeth and hair, his premature and increasing senility, decay and decrepitude, that begin ere he reaches middle life. Consider, too, the hideous, loathsome, fatal diseases to which man is a prey—leprosy, consumption, cancer, brain diseases, fevers of various sorts—from which the brutes, though they have no medical science, or drugs, or boards of health, are virtually exempt.

Evolution does not account for these things. It has no explanation whatever of the misery, sin, shame and degradation of the entire human race. The attempt that is sometimes made to pass these things off as the mere survivals of the animalism of man's supposed brute ancestors, is obviously futile; and it is, moreover, outrageously unjust to the brutes, since there is no trace of these deformities of humanity in any of them.

7. *Man a Salvable Being*

The Bible gives the only explanation of the misdoings, the miseries, the deformities, the physical incompleteness, and the other abnormalities of mankind. It tells circumstantially and in the plainest terms how that "by one man"—the head of the race—sin entered into the world, "and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). And it not only gives the explanation but it also reveals the true and only Remedy, the Redemption that is in Christ Jesus.

What then is Man? In his natural state the most to be pitied of all created beings; yet

even so, the object of Divine solicitude; and in Christ Jesus, the risen Redeemer, a new creature, the child of God and the heir of glory.
—P. M.

* * *

Nothing but the Word



WHAT is the chief purpose of all the Christian work of the world? Some would say the purpose is to make men better, to purify and advance civilization, to make the world a safer and better place to live in, etc., etc. None of these is the chief purpose of Christian work in the world, though all or any of them may be the results of Christianity. It is true that where the gospel has been preached, and received, the earthly conditions of men have been improved.

The sole authority for the purpose of Christianity is Jesus Christ, its Founder and Author. He declared His purpose when He said: "The Son of man is come to seek and to save that which is lost," and "to give his life a ransom for many." The salvation of men, then, is the sole purpose of all Christian work. The two instrumentalities of salvation are the Word of God and the Holy Spirit. The one thing that any human being can do is to convey to a human soul over the wires of the understanding the Word of God. Christ's parting charge to His followers was to disciple all nations, "teaching them to observe whatsoever I have commanded you."

This is the one thing that any one of us can do toward the salvation of a human soul. Art, philosophy, psychology, civil law, natural science, mechanical control of air, earth and sea, cannot save a single soul, nor can they directly contribute to that end. The Word of God conveyed by consecrated believers and made effective by the power of the Holy Spirit is the only instrumentality of salvation, and salvation is the chief and first thing.

Of what value will it be if we give to men all things, and they themselves at last are lost? What use is anything to a dead soul? "What does it profit a man if he gain the whole world and lose his own soul?" No man can contribute to the moral and spiritual welfare of men until he himself is saved. If men are not saved, the world must perish. The only power of salvation now at work in the world is the Holy Spirit. The only instrumentality which the Holy Spirit will use is the Word of God, given direct from heaven by the inspiration of the Holy Ghost.

While salvation is the chief purpose of all

Christian work, yet we must not overlook the influence of saved men in the passing life of men. Christ says of saved men, believers, "Ye are the sale of the earth," to arrest its putrefaction; and "Ye are the light of the world," to dispel its darkness. If then the Word is not honored and used, men will not be saved, and if men are not saved, then the race in this age, as in ages past, must sink into ruin by putrefaction and moral darkness.

The modern tendency to belittle the Word of God and supplant it by human reason and experience, is most deadly and dangerous, both for this life and that which is to come. If this age continues to dishonor God's message and to call Him a liar, God will remove the candle from the candlestick. He will take away the church and the truth, and this civilization will crash in corruption and ruin, like all others which rejected God's Word of life and truth.—D. S. K.

Consistent Thinking



WHEN men depend solely on their own wisdom and scholarship, they oftentimes prove themselves to be very inconsistent thinkers. Their frequent errors afford evidence that human reason is not a very sure guide and that men need divine direction in spiritual matters.

We are reminded of these facts by reading another illogical statement of that leading Modernist, Dr. S. Parkes Cadman, than whom no prominent writer and speaker does more inconsistent thinking. Suppose we quote one of his recent utterances and put it in the crucible:

Christians will ultimately have to concede that the teachings of the Bible ought to be submitted to "the mind which was in Christ." The best theological method I know makes Him central and supreme: the sole authority to whom the claims of fundamentalism, liberalism, traditionalism, ecclesiasticism and theological formula must be subordinated.

Weighed in the balance, this statement will be found wanting. He says that everything, even the Bible, must be submitted to "the mind which was in Christ." Yet not for one moment will he stand by that proposition when you try to apply it. Again and again has Dr. Cadman declared that many parts of the Old Testament are not authentic, but are made up of Jewish legends and folklore. Not so "the mind of Christ." Instead, our Lord appealed many times to the Old Testament as the ultimate authority. In His epochal contest with Satan He put him to rout by saying, "It is written," and then quoted from the Old Testament. To have "the mind of Christ," therefore, is to bow to the same authority.

Not so very long ago Dr. Cadman, in one of his "Daily Counsels," treated the first and second chapters of Genesis as if they were mere human productions, and therefore honeycombed with errors and contradictions. But surely that is not in tune with "the mind of Christ." Note what our Lord had to say about some of the details in those chapters. When the Pharisees

tempted Him in regard to a man putting away his wife, Christ replied pointedly: "Have ye not read that He which made them at the beginning made them male and female?" This is a quotation from Gen. 1:27. Therefore that verse received Christ's endorsement, for He quoted it as if it were actual history and of divine authority. Then He quoted the following as if God Himself had said it, although it was literally spoken by Adam: "For this cause shall a man leave his father and mother and shall cleave unto his wife; and they twain shall be one flesh." This is a quotation of Gen. 2:24. So that verse of the second chapter received Christ's endorsement.

But He said still more, making His statement as solemn as possible: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." This means that the origin of the marriage compact is based upon the record of the creation of the first human pair as it is given in Genesis 1 and 2. Remember that Christ Himself treated the Genesis narrative as veritable history, and gave no hint that it was myth and folklore. So "the mind of Christ" sanctioned Gen. 1 and 2.

But the case is still stronger. The Pharisees were apparently not satisfied with the original Biblical record, just as the Modernists are not satisfied with it in our day. They asked capriciously: "Why did Moses then command to give a writing of divorcement, and to put her away?" Our Lord's answer is very much to the point: "Moses, because of the hardness of your heart, suffered you to put away your wives; but from the beginning it was not so." Here is another ratification on the part of Christ of the account in the first two chapters of Genesis. Here again we see "the mind of Christ"—a mind that accepted the teaching of the earliest part of the Old Testament.

Yet not so very long ago Dr. Cadman told

the world that it was useless to try to reconcile Gen. 1 and 2, because they were contradictory, having been written by two different authors. Thus he treated them as if they were merely human documents, and so were not actual history. Our Lord thought differently. He had a different "mind."

Again, Dr. Cadman, following the radical Biblical critics, as he always does, holds that Moses did not give the law generally attributed to him by the other Biblical writers, by the Jews and by Christ and His apostles, or at least he gave very little of it. But our Lord in this same passage (Matt. 19) says that *Moses* gave the law of divorce to the people of Israel on account of the hardness of their hearts (verse 8).

The fact is, "the mind of Christ" accepted the Old Testament Scriptures as divinely given. He said: "They are they which testify of me;" "The word of God cannot be broken;" "If they believe not Moses and the prophets, neither will they believe, though one rose from the dead;" "for had ye believed Moses, ye would have believed me; for he wrote of me."

Now, all these statements (and many more might be cited) indicate "the mind of Christ"

relative to the Old Testament; and yet they are not accepted by Dr. Cadman and his fellow-Modernists; but Dr. Cadman declares that he makes "the mind of Christ" "central and supreme," "the sole authority," and that even the Holy Scriptures must be "submitted" to Him! What kind of thinking is that? Is it consistent? We think not.

Moreover, the gospels of the New Testament are the only source of our knowledge of who Christ was and of what He taught; the only criterion by which we may discover "the mind of Christ." Then how can the teaching of the Bible be submitted to "the mind of Christ"? This, we think, would be the accurate way of putting the matter. Of course, Christ is our ultimate authority on all matters of faith and practice; but the Bible is our ultimate authority as to what the authoritative teaching of Christ is. If our only source of the teaching of Christ is not wholly reliable and authoritative, then how can we know for a certainty what is "the mind of Christ"? We are not questioning the motives or the sincerity of the Modernists, but we do feel that their thinking is not consistent. —L. S. K.

Happy Times in California



HALL we, or shall we not? that is the question. By this we mean, shall we write about our lecture trip to California last summer, or shall we not? Our reason for hesitancy is that such an article may seem to be too personal and egotistical; and may be it will actually be so and not only *seem* to be so. However, some people may find some pleasure and entertainment in the recital of these personal experiences and observations.

The person chiefly responsible for this journey was that affable Christian gentleman, the Rev. Francis W. Russell, D.D., of Palo Alto, California, the manager of the Mount Hermon Christian Association, who first invited us to lecture at Mount Hermon and secured passes for us on the Rock Island and Southern Pacific Railways from Chicago and return. Then, without the knowledge of Dr. Russell, an invitation came from Professor John S. Hunter, of the Los Angeles Bible Institute, to give a course of lectures at the Summer School of that institution. By a happy coincidence the dates of the two engagements fitted precisely into each other.

After a long and delightful trip—in spite of a good deal of heat—we arrived at Los

Angeles at noon on June 25th. Immediately we were taken in charge by some dear friends of our far-away, youthful days, who autoed us to their beautiful home for luncheon, and then hied away with us to see some of the many attractive sights of the great city of Los Angeles and its picturesque environments. On that afternoon we got our first view of the Pacific Ocean. Of course, we know that some of our "travelled" readers are smiling condescendingly at this, and are saying, "Greenhorn! He! he! Never saw the Pacific Ocean until June 25, 1929!" Well, laugh all you want to; we think it best to tell the truth even at the expense of losing our reputation as a much-itinerated person.

Our first vision of the greatest ocean in the world impressed us very deeply, and we immediately came to a very sage decision: we wouldn't attempt to swim across a pond of such respectable dimensions! We might add at this time for brevity's sake that we afterward saw the beautiful inner and outer harbors of Los Angeles and drove along meandering roads among some of the most scenic hills we have ever gazed upon. From some of the heights we could view the whole site of the city, and from others we could look out upon the gleam-

ing waters of the solemn ocean as far as eye could reach.

In the evening of this eventful day—eventful in our little life, anyway—we were taken to the Bible Institute for our first lecture. How many cordial friends we met there! There was Dr. White, the newly elected President, whose hearty greeting was a benediction. We had met him in former years at Moody Bible Institute, Chicago, with which school he was then connected. Our sincere conviction is that he is the right man for the position to which God has called him. He is thoroughly evangelical in his faith and theology, heartily accepts the noble confession of faith adopted by the Board of Directors, has backbone enough to take and maintain a position, and yet, with it all, he has a kind and loving disposition. All the teachers of the Institute whom we met impressed us as men and women of stalwart faith, clear vision and real scholarship.

It might as well be said here that the Institute in its fine physical equipment was a pleasant surprise to us, as it far exceeded our expectations. Our prayer is that God may richly bless the Institute and make it even a greater influence for good than it has been in the past.

At our first lecture there was a little fun. We made the frank statement that we had seen the Pacific Ocean for the first time that afternoon. To our surprise, this statement created a good deal of merriment. Some of the good people laughed in a patronizing way, or at least seemed to do so, as much as to say, "What a greenhorn is this who has come to lecture to us Californians!"

Well, it would not do to allow the joke to be altogether one-sided. So we said, "How many of you have seen the Atlantic Ocean?" Some hands went up. Then: "How many of you have ever crossed the Atlantic?" A few hands were raised. "Well," we asked pertly in as brave a tone as possible, "how many of you have ever seen Wittenberg College, Springfield, Ohio, where your lecturer hails from?" Nobody lifted hands—except a couple of lone Lutheran preachers. "Well, then," we said merrily, "you see, your education is not complete, either!" In that smart (?) way we kind'a got even with the crowd!

Although the lecture course for the most part was serious, yet ever and anon an entirely new (?) and original (?) couplet was proven true, namely, to wit:

"A little nonsense now and then
Is relished by the wisest Californien."

To speak earnestly, the reception of Biblical

and spiritual messages by the Los Angeles audiences was most gratifying, proving by that very token that the Holy Spirit had done His office work of regeneration and illumination in their hearts and minds.

From Los Angeles to Mount Hermon was practically a day's journey by rail northward within forty or fifty miles of San Francisco. On the map you may locate Mount Hermon between Santa Cruz and San Jose. The Association owns four hundred acres of beautiful wooded hills, with good auto roads threading it. Besides the auditorium, halls, cafeteria, stores and office buildings, many cottages nestle among the trees, making idyllic habitats for summer dwellers. The writer occupied a homelike cottage that extended from bank to bank over a clear mountain brook, whose genial babbling could be heard by day and by night (by night if one happened to be awake). Our reading and writing between lectures—often three a day—were done on the rear porch of the cottage under the shade of the over-arching pines.

Here we found many spiritually minded people. The more Biblical the addresses the more evident was the reaction of the hearers. Dr. Russell is a capital and capable manager, versatile in resources, thoughts and modes of expression. He knows how to talk to the Lord, too, leading you right up to the throne of grace. Mount Hermon, aptly named for the well-known Biblical mountain, is truly a Mount of Privilege, and its Board of Managers stand for the gospel in its full dynamic power and sufficiency. A year ago our fellow-editor, Dr. A. Z. Conrad, of Boston, delivered a course of lectures there, which were, as might be expected, of a most uplifting character.

Among other places visited on this trip were Santa Cruz (where we dipped our fingers into the waters of the Pacific Ocean), San Jose (where we preached in the Lutheran Church one Sunday morning), Palo Alto, Stanford University, and the great and beautiful city of San Francisco, where we saw many interesting things. But our recital is too long already, and too full, we fear, of personal affairs. All the officials of the Southern Pacific and Rock Island Railways with whom we dealt were most obliging, while all the employees along the line were models of courtesy.—L. S. K.

* * *

The man who has a real message for humanity, who devoutly believes the doctrines he proclaims, needs no ballyhoo to bring the crowd. No clown's antics are necessary to attract attention to his words.—William Johnston.

Giving Instructions to the Farmers



THE Institute of Public Affairs, University of Virginia, August 8, 1929, Dr. Warren H. Wilson, of the Division of Church Extension, Board of National Missions, Presbyterian Church, U. S. A., made an address in which he criticized very severely the National Department of Agriculture. Among other things Dr. Wilson said:

On the whole and in its total policy the National Department of Agriculture, in spite of the devoted efficiency of its scientific bureaus, has been just another of the inflictions upon country people, which exploit them to their sons and daughters, and lay on them a burden too heavy to be borne.

For instance, speaking for the churches, what help has the national or state department rendered to country people in understanding Evolution? Their thousands of extension agents have taught farmers how to cull hens, how to make a bonnet, how to breed cattle, how to select seeds; but they have been silent as to the doctrine, which they all believe, that underlies breeding and selection. After sixty years of their teaching, in every county of the union, the religious people dwelling in the country places were led by fanatics and persecutors into a controversy essentially scientific about the doctrine of evolution.

Why had not the teachings of the evolutionists who travel out from the state and national departments forestalled this? Because they teach farmers not to think but to make money. They interpret agriculture in terms of trade and commerce, as the National Secretaries of the Department, from Jim Wilson of Tama to Jardine of Kansas, have declared it must be interpreted. Thus the farmer was denied the intellectual awakening that the universities have had; and the departments have not gained his confidence because they have tried to make him what he knows he cannot be, namely, a commercial success. The farmer would fain understand his own occupation, and he is given by the government departments an interpretation of the way of life of those who are his competitors. He would worship God after his own manner and he is given no large thoughts, such as stir the imagination of teachers, but exhortation to profit, which he well knows are not likely to come to him.

The foregoing statements have been sent to us by our friend and fellow-worker, Dr. J. D. Eggleston, President of Hampden-Sidney College, Va. By the way, we are glad to commend Dr. Eggleston and the fine college of which he is the honored head. He stands firmly for the fundamentals of the faith, and is earnestly opposed to the faith-wrecking methods of instruction pursued in so many of our academic institutions. In re Dr. Wilson's statement, quoted above, Dr. Eggleston well says:

"One is accustomed to the brazen methods of the Modernists, but I think this really goes

a bow-shot beyond anything I have yet seen. You will notice that he presumes 'to speak for the churches.' He is quite critical of the U. S. Department of Agriculture and the State Departments of Agriculture because they have been so sordid as to teach the farmers how to improve their methods and their stock for the purpose of making money. In his estimation the grave mistake—the almost crime—that has been committed is that these departments have not risen above sordidness, and taught the farmers and their wives evolution, so as to get them away from fanaticism and the desire to persecute, and to lead them out into 'large thoughts, such as stir the imagination of teachers.'

"By the way, here would be one of the grave dangers of a U. S. Department of Education. It would get under the control of propagandists, and would give serious trouble."—*L. S. K.*

* * *

Notes and Comments

A Gentle Word to Writers.

If possible, let us have your manuscripts in typewritten form. If that is not possible, and you must use script, make it as plain as possible, and our compositors will bless you. There will be no "quoting of profane history" in our composing room. If you furnish typewritten copy, will you not remember to double-space it? Copy that is single-spaced cannot be edited for the printer. Recently we received some manuscripts that were single-spaced, and one of our editors, busy as he is, had to copy them entirely. One thing more: Do not use paper that is too thin, like the "onion sheets," for example. It is difficult to handle because of its limpness. It won't stay where you put it.

What Comfort in the Gospel!

When sorrow, and especially bereavement, invades one's life, there is nothing to comfort one but the gospel. But that gives real consolation, if the one who has passed away was a believer. Then those who are left behind can say, "We shall meet beyond the river, where the surges cease to roll; in our Father's house of many mansions; in the blessed place which our Lord has gone to prepare for us." There, too, the mysteries of this life will be solved. Why was a precious life given, and then taken away in the midst of the years? Some day, yes, some glad day, we shall understand.

Life's Unsolved Problems

If there is no future for us after this mundane existence, then none of life's deep problems are solved, or have a single ray of light cast upon them. Then the agnostic's cry, "Why are we here?" meets with no response but a despairing echo. The whole purpose of the universe and of human birth and existence is wrapped in the densest darkness. But, thank God! the Bible is true and God's promise is true, and thus we know that we are here to trust, love and serve God and do good to our fellowmen, and at the same time prepare for a destiny that is full of glory, "an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us."

The True Psychology

During this life-time the mind and the body are most intimately bound together. What affects one affects the other. This we know both from the teaching of the Bible and from experience and observation. It is right and reasonable that it should be so while we stay here below. But there must come a time when the bodily powers cease to function, and physical death ensues. Then the mind can no longer use the body as its instrument. So, by the gracious act of God, it is extricated from its earthly tenement, and is endued by Him with power to exist consciously and happily in another environment and in the disembodied state. And that state is what the Bible calls Paradise, Heaven and the Father's House of many mansions.

What Will Happen If—

Says an acute writer in the *Southern Churchman*: "We know what will happen if people come to believe that the books of Moses are a conglomerate of doubtful documents and late traditions, which have been compiled and edited after the exile, and then falsely ascribed to the great Moses, thus getting the authority that they have. It is not hard to know what the uncritical mind will think of the moral status of a long history, pretending to be given of God, and most of it professing to be contemporaneous with him, that is proven by a mass of discrepancies, contradictions and scientific blunders to be of late and utterly uncertain authorship. That such an astonishing fraud, such a long and careful literary forgery, should be considered by serious men a proper vehicle for a revelation from the God of wisdom and truth, will be regarded by most people as a hardly credible phenomenon. Most of us will think such a thing an offense to God, and will

repudiate any divineness in such a production." Just let the critics who, in spite of everything to the contrary, want still to be regarded as Christians, ponder those searching statements.

Unity of Spirit

"Union of spirit among evangelical churches is far more important than organic union." So said an earnest and intelligent laymen in the writer's hearing the other day. To our mind, that statement is so adequate that it needs no further comment—save to say that there is much such unity of spirit at the present time; and it is growing among truly evangelical Christians. The present-day apostasy of modernism is serving to draw the evangelical forces of the Christian churches closer together.

A Bird Lover's Reflections

"Are there birds in heaven? If there are, I shall be glad, and know they will be very beautiful. But if there are none there, I shall not be disappointed, for I know that my Heavenly Father will provide something many times more beautiful." These are the reflections of a Christian bird-lover who has reached that time of life when one begins to look into the future and wonder what surprises await him there.

Things Revealed by the Spirit

There is a wonderful Pauline statement which runs in this rhythmic way: "Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love Him." Some people think that this passage refers specifically to the future life of the people of God; but that is an error. In interpreting the Scriptures the context must always be taken into consideration. Thus the very next verse gives the true meaning, for it says: "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Thus the apostle teaches that even here and now the Holy Spirit reveals to us precious truths that neither our physical senses nor our natural imagination can apprehend. We do not need to go to heaven to know these things—although, of course, we shall know them more fully when we get there.

The Best Way for Youth

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word" (Ps. 119:9). Indeed, it is true that, if a young man orders his life according to the teaching of God's Word, the Bible, he will walk in a clean way, and will never bring disgrace upon himself, or his parents, or his com-

munity. His steppings will be stately and upright. God's Word is good, and if the good is put into the life, it will drive out the evil. How fine it would be if the young people of our land would remember these instructions.

Walking in the Light

Even from the viewpoint of our physical life, it is a good thing to walk in the light. It is much safer than groping about in the darkness. Many of us have met with accidents that were serious, and might have been fatal, because we were feeling our way about in the blackness of night. The same is true regarding spiritual darkness. Those who walk thus are very likely to stumble over many objects and to fall into dangerous places. Our Lord puts it in this way: "If any man walk in the night, he stumbleth, because there is no light in him" (John 11:10). There is no need for any one to grope in darkness; the light of God's Word will illumine his whole way from the cradle to the grave and then on into a blissful and unending futurity, if he will only accept that light and walk in it.

A Supreme Power and Intelligence

No sensible man would ride in an automobile unless it was guided by human intelligence. If some one proposed to you to ride down a steep and winding hill road with no one at the wheel, what would you say? But an automobile is a small machine compared to the physical universe. Then what would it mean to be riding on the earth through the immense universe if no supreme Intelligence and Power were controlling and guiding it? Would not that be a terrific idea? On the other hand, if the God portrayed in the Bible is the sovereign and director of the universe, we need not be afraid, for surely such a God will guide it aright, and save it from catastrophe, and carry it onward to a worth-while destiny. We wish the professed atheists of the world would pay heed to these reflections.

The Conquest of Fear

A book by the title, *The Conquest of Fear*, by Basil King, was published several years ago, and a friend has told us it is in many ways a helpful book. We have not yet had time to read it. But we think that the conquest of fear needs no elaborate treatise. The Christian system of truth banishes fear. Take the argument in the preceding paragraph, and it is easy to see that, if the supreme, personal, all-wise and all powerful God depicted in the Bible has created and now upholds and guides the uni-

verse, there is no occasion to be afraid. Besides, if we love Him and our fellowmen, we may claim the saying of the inspired apostle, "Perfect love casteth out all fear." However, if there is no God to direct the affairs of the "Big Machine"—the universe—then we must indeed live in constant terror.

Something for Atheists to Ponder

Here is an excerpt from the writings of Dr. R. A. Torrey which the atheists of our country are asked to read and ponder: "If there be a God such as the Bible describes, both the present and the future life are full of brightness for those who take the right attitude toward that God. But if there be no God, then the sun has gone out of the heavens, and a darkness that can be felt broods over the earth." Speaking of God, the prophet Samuel said: "And He shall be as the light of the morning when the sun riseth" (2 Sam. 23:4).

Abandoning the Negative Positions

The following encouraging statements are taken from an article by Ernest Gordon in the *Sunday School Times*: "The Seventeenth International Convention of Orientalists held at Oxford last year registered various abandonments of position by negative critics. Jacob, of Dortmund, read a paper insisting on the unity of the history of the Flood. Coppens declared that the book of Deuteronomy might well have been written by Moses, and abandoned the theory that it dated from the time of Josiah. Yahuda, of Heidelberg, affirmed his belief that the Old Testament Hebrew received its literary form in Egypt and that the stories in Genesis were put in their present form in the Egyptian period of Hebrew history. A. Kaminka, of Vienna, opposed the 'splitting theories' as applied to Isaiah. He insisted that the whole of our book of Isaiah is the production of one prophet, Isaiah, who lived at the end of the eighth century, the time indicated in the opening chapter. It will be seen from this that there is retreat all along the line."

Christ in the Eternal Divine Counsels

Much light is cast upon the person and work of Christ by certain Biblical passages pertaining to the eternal decrees of God. In Peter's Pentecost sermon he said of Christ, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). With this doctrine agrees Paul: "Who hath saved us and called us with an holy calling, not according to our works, but according

to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now manifest by the appearing of our Saviour Jesus Christ" (2 Tim. 1:9, 10). Here is a wonderful correlation of eternity and time, of the eternal divine counsel and its fulfillment in time. With it corresponds Titus 1:2: "In hope of eternal life, which God, who cannot lie, promised before the world began." With Paul agrees his fellow-apostle: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:19, 20).

When Fun is Levity

An exchange informs us that a professor in a well-known divinity school delivered an address at a ministers' meeting recently in one of our large cities on "The History of Doctrine." He said, "To appreciate such study one must have a sense of humor." He declared that he "got a lot of fun out of it." Well, then, no wonder he treated such doctrines as original sin in a lightsome and superficial manner. Speaking of the virgin birth of Christ, his "sense of humor" again led him into the shallows; for he said that "the incarnation is very important, but the method has not the same spiritual value." Just mull it over: could the incarnation of the eternal Son of God have occurred in almost any way? Does such a fundamental fact rest on a chance foundation? Yes, there are times when the introduction of "fun" is irreverent and leads to levity, especially when indulged in by a theological professor.

Here are Depths Sounded

There is no frivolity in the sayings of the inspired Psalmist. Note this solemn statement: "I have refrained by feet from every evil way." Why? "That I might keep Thy word." No man can follow the teaching of the Bible without walking in the "highway of holiness." Its teaching is preeminently ethical. Here is another searching statement from the same Psalm (the 119th): "Through Thy precepts I get understanding; therefore I hate every false way." Let us get this ethicizing power of the Word of God in our hearts, and we will walk uprightly before God and men.

The Spiritual Use of Affliction

The 119th Psalm shows us how afflictions have been turned into a good use. If any one of our readers are just now walking in the way of sorrow, we would comfort them with some

gems of truth from Holy Writ, the only Book which is able to give sad hearts any true assuagement: "Before I was afflicted I went astray: but now have I kept Thy Word." So we see that affliction need not be an evil, but may even turn out to be a good. Again the inspired writer says: "It is good for me that I have been afflicted, that I might learn Thy statutes." So "let us comfort one another with these words." They are from God's Book, the source of all consolation.

* * *

Wayside Gleanings

The Annual Roll Call of the American Red Cross will begin Armistice Day, November 11, and continue until Thanksgiving Day, November 28.

Figuratively the name of every person in the United States will be called during this period, for the invitation to join is open to everyone. This is the only regular appeal which the Red Cross makes each year—the appeal to enroll as a member of the Red Cross.

But, whenever a tornado smashes a town, when a flood sweeps over miles of peaceful countryside, whenever a swimmer goes down helpless in the tide; it sounds a call to humanity everywhere,—anywhere!

If one has responded to the Red Cross invitation to join, whenever the call is heard, he can answer "Here" whether the call comes from next door, or across the continent, wherever the Red Cross serves, it does so in the name of every member, and of the whole country!

Mary Welch Mauro, beloved wife of our Associate Editor, Philip Mauro, of Washington, D. C., finished her course with joy and departed to be with the Lord, on September 8. She had just completed her 75th year. Her life had been a sweet savor of Christ. In her girlhood she, like her namesake of Bethany, had chosen that good part which now is her's for evermore. That early choice and the consistent life that followed it are the explanation of her remarkable influence which extended far beyond the limits of her large family circle. She was a woman of faith and prayer, and she daily sought spiritual food and enlightenment from the Word of God. Her works do follow her. Our sympathies are with brother Mauro.

"If booze ever comes back to the United States I am through with manufacturing," says Henry Ford in an article in *Pictorial Review*.

The U. S. Bureau of Education announces

that the Carnegie Foundation for Advancement of Teaching showed, in its report for the year ending June 30, 1927, appropriations of \$2,-685,025.26 for retiring allowances and pensions, pension studies, administration and publications, and of \$1,501,349.35 for studies of legal and dental education. The sum of \$2,-041,250 was authorized by the Carnegie Corporation of New York for library service, adult education, the arts, educational studies, research and general interests.

Appropriating \$38,082,058.34 during 1928 for educational, scientific and charitable purposes, the Laura Spelman Rockefeller Memorial was consolidated early in 1929 with the Rockefeller Foundation. The latter disbursed \$4,-097,343 for medical education alone during 1927.

The General Education Board has appropriated \$17,487,062.74 since its foundation in 1902, of which \$12,462,000 was from the principal and the remainder from income.

The John F. Slater Fund, the Jeanes Fund, the Phelps-Stokes Fund, the American Field Service Fellowships for French Universities, the Commission for Relief in Belgium Education Foundation and the Foundation Universitaire, the Kahn Foundation for Foreign Travel of American Teachers, the Commonwealth Fund, the Julius Rosewald Fund and the Payne Fund were other agencies mentioned by the Education Bureau.

On April 21, St. James M. E. Church in Chicago unanimously adopted a resolution to bring to attention of the postal authorities and the district attorney of the United States in that city the newspapers that aid and encourage violation of law, to refuse to buy or read or patronize or advertise in such papers, and to encourage other law-abiding organizations and groups of citizens to adopt the same course.

The Salvation Army is now at work in eighty-four countries and colonies.

Of the more than seventy well-known men and women replying to this question recently asked by the Bible Guild of New York, seventeen—among them Dr. W. J. Mayo, Secy. James J. Davis, Gov. Roland A. Hartley of Washington and Dr. Nicholas Murray Butler—chose the Twenty-third Psalms, for its inspiration. The Beatitudes were named by eleven; Henry Ford, Booth Tarkington and Col. E. M. House decided on the Sermon on the Mount. The Golden Rule was quoted by Governor Clyde M. Reed of Kansas, A. C. Dillon of New Mex-

ico, William T. Gardner of Maine, and Harvey Parnell of Arkansas. I Corinthians 13 is the favorite chapter of "Pussyfoot" Johnson, prohibition lecturer; Zona Gale, novelist! United States Senator A. R. Robinson of Indiana; and Roger Babson. Other choices varied, many finding fresh inspiration each time they open the Bible.

When the minister of national revenue, Mr. Euler, expressed doubt about public opinion in Canada on the practice of granting clearances on liquor exports to the United States he was flooded with letters and telegrams urging him to stop the practice. It is interesting to read a paragraph taken from an editorial in the *Manitoba Free Press*: The government simply improvised a way to make it possible to export liquor to the United States. It was under no necessity of devising a way by which this trade could be carried on. It has good ground for stopping it by refusing to release the liquor from bond. If the government took this action it would meet with the approval of a vast number of people in this country, and there would be comparatively little opposition to it from the public or in Parliament.

The Vatican possesses a fortune of \$110,-000,000, according to Filippo Turati, former Italian deputy and leader of the anti-Fascists in Paris. About \$8,000,000 was received by the pope for signature of the Lateran treaty. Most of this fortune is invested in Italian, English, American and Polish bonds and stocks.

The 10,000 Moslems in London, especially those who come from India yearly, have made plans to build the first mosque in the British metropolis. The followers of the Prophet in London are inspired by the success of the mosque built in Paris several years ago. The London mosque will have a minaret from which a muezzin will call to prayers four times a day.

The Greek Patriarch, Vassilos, "pope" of the Eastern church since 1901, died at Constantinople.

About 3,000 students of the University of the Philippines signed a petition to the House of Representatives asking repeal of the law which requires them to attend classes dressed in inexpensive white clothing.

Two years ago Dr. A. A. Michelson, the noted physicist of the University of Chicago, made experiments in which he demonstrated that light in vacuum travels 186,284 miles a second. This figure, based on the mean value,

is supposed to be correct to one part in 100,000. But Michelson now wants to check up on his former work and if possible obtain more accurate results. Accordingly the War Department has approved an application of Mr. Wilson observatory for permission to use part of the Ross flying field for the experiments. Light will be reflected by mirrors along a straight path a mile in length. A vacuum will be created by laying down an iron pipe three feet in diameter.

Life insurance outstanding among American citizens now amounts to approximately \$100,000,000,000, according to figures given out by the Life Insurance Presidents' Association.

For more than 1,100 years no woman has been permitted on Mt. Omine in Japan. This taboo against the presence of women is to be

partially lifted next year. Buddhist monks founded the monastery on the sacred peak in the year 805 A. D. Some time ago two women from Osaka announced that they had not only climbed up the side of the mountain but had gone all the way to the top. It caused quite a furore among the monks and they spent several hundred yen for newspaper space to advertise the fact that the two women had actually gone only part way up the mountain. Nevertheless women are penetrating farther into the sacred precincts each year and the monks have announced that when the 1,125th anniversary of the monastery is celebrated in 1930 women worshippers will be given permission to visit some of the lesser temples on the slope, although the monastery itself on the peak will still be taboo for the sex.

THE ARENA

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

Its Absolute Indestructibility



WHEN the castle of Heidelberg was captured the enemy afterwards blew up its walls. But if you will go there today you will find the castle tower standing there in the weedy moss practically as strong and secure as in the days when it graced the castle walls. In the splendid joining of its stones and the hardening of the ancient mortar it had become such a solid structure that "instead of descending in a shower of rubbish it came down superbly a tower still."

Here is, therefore, another reason, a seventh, why I commend this Book to you as the very Word of God, and that is because of its Absolute Indestructibility.

Said Arthur T. Pierson, "Nothing more marvelous in history can be found than the continued preservation of the Word of God despite the persecution it has encountered. It is at once the miracle of history and the history of miracle."

It was Spurgeon who told us of two little

boys, one a very bad little boy and the other a very good little boy. The bad little boy went out to throw mud at the moon and the good little boy took a basin of water and went out to wash it off. But, what do you suppose the moon was doing all the time? Just shining on as usual and shedding its light over the darkened earth while the little boys were throwing mud and splashing water.

And so the Word of God, unharmed by assault and unaffected by the bitter blows that have meant to annihilate it, "survives infidelity, outlives criticism and stands immortal, indestructible and imperishable," and sheds its benign influence upon a world still dead and dark in trespass and sin.

What other book has ever stood so impregnable amidst such storms of persecution and surrounding disaster and such hostile attempts of man and devil to destroy it? If it had been man's book it never could have survived.

All that human ingenuity could contrive, all that human scholarship could suggest and all that inhuman brutality could accomplish has

been done to annihilate it, but it still endures, and stands unmoved amid the ages. It is exactly what William E. Gladstone, the great statesman of England called it, "The Impregnable Rock of Holy Scripture."

Every dart of criticism has fallen blunted and broken at its feet. They tell us that the birds in the harbor of New York beat themselves into insensibility against the glass from which the light streams in the Statue of Liberty. We can well understand how that is true. And so, as another has said, the creatures of darkness have assaulted this Word and sought to put out its eternal light, but they have only fallen stunned and defeated at its base, while it rises still from its rocky pedestal immovable and serene.

It seemed at times to its enemies as though they were about to triumph.

Tom Paine said, "I have gone through the Bible as a man would go through a forest with an axe to fell trees. I have cut down tree after tree; here they lie; they will never grow again."

Voltaire said with curling lip, "Another century and there will not be a Bible on the earth." But the century has gone and the circulation of this book would be one of the marvels of the age if we did not know that God was behind it.

More than 400,000,000 million copies have been issued. It is printed in no less than 600 languages and dialects spoken by man. Twenty-seven different societies are devoted to the task and more than 20,000,000 copies are issued every year. Three of these societies send forth twenty Bible volumes for every minute of every working hour throughout the year.

It seems, indeed, as though the Bible has thrived and prospered on the hard treatment it has received at the hands of its enemies. You are doubtless familiar with the well known story of the way the Irishman built his fence. When the time for settlement came the man he built it for asked him how high it was,

Pat said, "Four feet, sir."

"Well, what assurance have I got," said the man, "that it won't fall over?"

"Well, sir," said Pat, "I made it five feet thick and if it falls down, it will be higher than it was before."

You can make your own application in this case.

"Every little while," as Hastings says, "somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world."

If I had to classify the different forms of persecution, the storms of which the Bible has had to weather, I would do somewhat as follows:

I. Pagan Persecution

Celsus in the second century threw all the force of his mighty genius against it. Porphyry in the fourth century lent his keen philosophical mind to the unholy attack. And Julian and Lucian and scores of others tried to drive it out of existence.

But what philosophy and satire and genius in general could not do, imperial and political power sought to do by other means. In 303 *Diocletian*, the emperor of Rome, made his name famous, or rather, infamous, by ordering all Bibles to be burned, and because some Christians like John of Egypt could repeat whole chapters and sections of the Word, he further issued his bloody edict that all who owned the Book should be put to death. But the Book, it seems, had come into the world to stay and all the batterings of pagan powers of every kind made about as much impression as if you were shooting paper wads at Gibraltar.

II. Papal Persecution

This, of course, is of a different kind. "Papal Rome," says Saphir, "became the jailer of the Word of God." She locked it up from the common people and put the keys in the hands of the priests.

In England in the time of Henry the Fifth, Bible reading was made a crime. A law was enacted saying, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, chattel, life, and goods from their heyres forever; and so be condemned for heretics to God, enemies to the crowne, and most errant traitors to the lande."

We do not need to go back to the time of Diocletian to find the Bible consigned to the flames. We have had an *Auto de Fe* in the Twentieth Century. Two thousand Bibles were burned recently in the plaza of Vigan, the largest and most important city of northern Luzon. These Bibles had been distributed in connection with a moving picture exhibit of Scriptural films. The Roman Catholic authorities in turn gave a similar exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. About 2,000 gave this strange fee and then these Bibles were publicly burned on the plaza by the Catholic authorities.

The result, however, was that on the day after the bonfire 3,000 additional Bibles were distributed by the representatives of the American Bible Society. Wide attention was attracted to the event, and what is going to be the possible outcome of this unique advertisement thus furnished the Word of God other than the furtherance of the Gospel in the Philippines? Yes, the Bible is here to stay and you might as well try to brush the spots off the sun as to try to sweep the Bible off the earth.

III. Scientific Persecution

Then we must not overlook the fact that there has been the antagonism of Science; that a certain species of Science has stalked into the pulpit and sought to set aside the Word of God.

We know full well the debt we owe to Science, but Science should know its place and above all should learn a little humility from its own failure to solve the many riddles that have forever been laughing in its face.

Modern science tells us it would take 250,000 years to count the atoms in a pinhead and that these are sweeping about each other like so many revolving worlds. It's an interesting piece of information, but will Science tell us anything about the mystery of matter itself that Plato or Aristotle did not know? Will Science explain motion to us and tell us how these molecules or electrons, as they call them now, ever began to move in the first place? Will Science tell Charles Darwin what life is and where it came from? Will it unravel the mystery of thought and resolve the riddle of self-consciousness? And if it renders a verdict, how does it know but that later Science will prove it false?

Science after all is but little more than the history of discarded theories. In 1806 the French Institute of Science had no less than eighty scientific theories on record, every one of which was hostile to the Bible; but today there is not a respectable scientist in the world who will lend his name to a single one of them.

And so when these learned men of scientific method come running breathless into the pulpit and tell the startled crowd that this, that, and the other thing, can't be true because of what they have discovered, we are not going to be in a hurry to lay on the shelf the Old Book our fathers and mothers taught us to believe came from God.

The Bible puts the creation of light before the creation of the sun, and Science grinned sardonically and said it couldn't be so. But

Science in those days knew nothing about radium and helium or pitch-blende and perhaps other substances which glowed with radio-activities that even in this day have not been discovered; nor did it know that light came from vibration caused by the cooling of heated bodies, and that therefore this seeming contradiction can find full explanation in the process through which the earth in its formative period had necessarily to pass.

They said that Exodus claims that the name Jehovah was unknown to the patriarchs. That is not so; but if it is and Exodus is a forgery, as they would have us believe, then the author of the forgery must have been a brilliant one indeed to have given himself away like that. The argument refutes itself.

They said no whale could ever have swallowed Jonah; its throat is not big enough. But I heard Frank T. Bullen, who knew as much if not more about the deep sea than any man of his day, say he helped to capture a whale more than 86 feet long in whose stomach when they cut him open, they found a shark 14 feet long and four feet in diameter. It may have been a whale that swallowed Jonah, but the Bible doesn't say it was.

They say that Moses could not have written the Pentateuch because at the date assigned, writing and such literary excellence were unknown. And then some inconsiderate archeologist dug up a whole town over there and found a library filled with books showing that writing had been a known art hundreds of years before Moses had ever been born, and that a splendid literature existed long before Moses ever put his pen to the writing of the Pentateuch.

Again they come running to tell us that Genesis 14 is a false record because the king mentioned there never existed, and once more this same ridiculous archeologist pushed his persistent spade a little too deep down and uncovered some relics bearing the very name of this king Amraphel, and "covered with the very dust of the age in which he is said to have lived."

For a hundred years now, and especially during the last fifty, wonderful discoveries have been made in Babylonia, Egypt and Palestine, and not one of them has disproved a single line of this old book, and many of them have lent to it the strongest confirmation.

It might be well just here to remind you of the paper drawn up by the British Association for the Advancement of Science in 1865. This paper was signed by nearly 600 recognized men

of science and among other remarkable things it contained the following:

We, the undersigned students of the natural sciences, desire to express our sincere regret that research into scientific truth is perverted by some, in our times, into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God as written in the book of Nature and God's Word written in the Holy Scripture, to contradict one another, however much they may appear to differ, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

No, we have nothing to fear for the old Book from many of the supposed antagonisms of science.

IV. Rationalistic Persecution

There is another antagonism the Bible has had to meet, and this is known as *Rationalism*. It is only another name for the deification of human reason. Everything it finds in the Bible above the reach of reason it rejects as false. Of course all miracles must go, can't understand them. The Deity of Christ, the Incarnation, the Resurrection, and all other supernatural events suffer the same fate.

It would be an endless task to go into details here. Only three things need to be said.

1. Men believe every day things they can't understand. And if you were to appropriate in your experience only the benefits of the things you can explain, you would be travelling on high gear the surest road to death in every sense of the word.

2. If God can't perform a miracle, then He ceases at that moment to be God, and if He can perform a miracle of any kind He can perform miracles of every kind.

3. The things denied by Rationalism furnish the Word of God and the Christian faith in fact their strongest credential.

You will recall that when Lepaux got up his new religion, Theophilanthropy, it made little headway among the people. He complained to Talleyrand about it and the shrewd old statesman replied, "I am not surprised at the difficulty you find in your effort. It is no easy thing to introduce a new religion, but you should not be so easily discouraged, for I can tell you how to succeed."

And Lepaux eagerly asked, "What is that I must do?"

And Talleyrand said, "It is this; go and work miracles, heal all manner of disease, raise the dead and cast out devils, and then go on and be crucified and be buried and then rise again

on the third day, and it is possible that you may accomplish your end."

And the philosopher went away silent.

V. Higher Critical Persecution

Here is another form of antagonism to the Bible, the modern so-called Higher Criticism, which after all is only a more polite name for Modern Destructive Scholarship. Much of the criticism already mentioned of course belongs here, but I am referring now in particular to Literary Criticism, as it is sometimes called, or that criticism which deals more especially with the text of the Bible.

This Criticism comes as a rule with a pious air, as if loathe to believe the Bible is not all that it claims to be, and after examining the text much like a physician tests a diseased lung or a weakened heart, it turns away with a sigh of disappointment, shakes its head and with an air of profound wisdom pronounces the patient beyond hope of recovery.

It claims to be engaged in an effort to improve the Bible as though it had not come already perfect from the hand of God. You might as well expect to go out and touch up a golden sunset with a charcoal pencil. You might as well expect to improve the glorious notes of yellow throated roller from the Hartz Mountains by offering it a tin whistle! As well pour red paint on the blushing beauty of a rose!

As if the inspired Word of the eternal God needed mending at the hands of man!

The critic stood with scornful eye

Before a picture on the wall:

You call this art? Now see that fly,

It is not natural at all.

It has too many legs; its head is far too large—

Whoever saw a fly like that, so limp and dead

And wings that look as if they—pshaw.

And with a gesture of disgust

He waved his hand, when lo! the fly

Flew from the picture. "Ah! some dust,"

The Critic said, was in my eye.

Practically every part of the Bible has come in for its share of dissection and expurgation at the hands of these hyper-critical gentlemen, and their work is well represented by the story of the man who always listened to his preacher with a penknife in his hand and every passage to which his "liberal" pastor objected he cut from his Bible, and finally he one day handed his preacher the two lids of the book as all he had left after listening to his learned dissertations for a little less than two years.

They claim by certain tests to resolve one book into the work of a dozen different authors. In the book of Genesis God is called

both by the name of Jehovah and Elohim. Therefore, each section has its own author according as the names appear. One they call the Jehovahist and the other the Elhoist, or J and E.

They next found a part for D and P. Then in their extremity they call in two J's, and so forth, until at last they have three J's, three E's, four P's and three Q's, and finally a redactor, R, which last ingenious gentleman made the whole of what these various authors had written into one crazy-quilt sort of a narrative, supplying himself whatever he thought best as he put the work together.

Indeed Kuenen can furnish you with sixteen different authors for the five books of Moses. Wellhausen can be satisfied with no less than twenty-two. And if this is not enough, help yourself!

Canon Kenyon, the noted English critic, has torn the book of Isaiah into one hundred and sixty fragments all by different and unknown writers.

But Prof. G. Anderson, once said in an address at a Commencement of Chicago University, "When a man says, taking for instance an account like that of Rahab and the spies, that the one who wrote that took three lines out of one manuscript that he had in his hand, and then six words out of another, and then two or three verses out of another, and then half a verse out of another, and shows all this to me by letters of different colors on the page, and I look it over; I say to myself that no mortal man who ever put two ideas together ever wrote in that way since the foundation of the world." Considering the place it is significant that ringing applause followed his utterance.

The Higher Critic sweetly assures us that the concensus of modern scholarship is all in favor of the new view. Which view? They have furnished us by actual count with no less than 747 theories of the origin and authorship of the books of the Bible; and until they can come to at least some small semblance of agreement among themselves, we can well afford to pause.

After all as Dr. Torrey has said, "A book that has successfully withstood eighteen centuries of assault of the Devil's heaviest artillery, is not going down before the air-guns of modern so-called Higher Criticism."

VI. Infidel Persecution

There is a sixth and last form of Bible Persecution that hardly deserves any mention other than to give it a passing contempt, and that is a certain form of cheap infidelity; the kind of

infidelity that travels about the country and lectures on "The Mistakes of Moses" at \$200.00 per night; the small-bored sort of infidelity, which gathers its inspiration out of its own hot, sinful hatred of Bible doctrine and which as a rule gathers all its criticism out of pure, unadulterated ignorance.

As a single instance take the quail story that seemed to worry Bob Ingersoll so much. An infidel newspaper published in Boston has figured the whole thing out for us. It gives an estimate of the number of quails that were piled up over the country, and shows that according to the Bible story, the quails when divided would give to each Israelite a monthly allowance of 2,888,643 bushels of quails, and this of course means that every poor Jew had 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not true.

If you told me you saw geese flying as high as a church steeple, I suppose you would expect me to believe you meant they were piled as thick as cordwood from the ground up. Would you? Well, all the Bible says is that God let them fall "as it were two cubits high upon the face of the earth," or as the correct rendering is "above the face of the earth." And to such argument they expect honest, intelligent people to give heed!

We recall the fact that the seal of a certain Scottish Bible Society is a Bible in the shape of an anvil, with men swinging hammers upon it; the ground is covered with hammers broken; and underneath are the words:

Hammer away, ye rebel bands;

Your hammers break; God's anvil stands,

Last eve I paused beside the blacksmith's door

And heard the anvil ring the vesper chime;

And looking in I saw upon the floor

Old hammers, worn with beating years of time.

How many anvils have you had, said I,

To wear and batter all these hammers so?

Just one, said he, and then with twinkling eye,

The anvil wears the hammers out, you know.

And so, I thought, the anvil of God's Word,

In ages, skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The anvil is unharmed, the hammers gone.

NOTE—This is the eighth of a series of eleven articles by Dr. Biedermann on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

* * *

"If I had given a million dollars to foreign mission," said President Harding concerning a young Hindu Christian woman, "I should count it wisely invested if it led only to the conversion of that one woman."

Does Jesus Teach a Doctrine Concerning the Scriptures?

By the late Willis J. Beecher, D.D., New York City

We reprint this article by request. It first appeared in the September, 1908, issue of the *Bible Student and Teacher*.—EDITOR.



HIS is a practical question, and not merely academic. In the controversies now current the men on one side adduce the testimony of Jesus concerning the Old Testament, concerning, for example, the writings of Moses and David and Isaiah; and the men on the other side reply that in all this Jesus did not teach a doctrine, but merely used the phraseology which He found current. He waived, they say, the question of the meaning and the correctness of this phraseology, rather than take the trouble to raise and settle that question. It is a very practical matter with any of us to decide which of these two views we will take.

And it is as important as it is practical. The Old Testament problems are in themselves of more account than some persons seem to think. They attain to greatly increased importance when we observe their connection with the history of the religion of Jehovaah—with the question, for example, whether that religion is a product of mere ordinary evolution or of unique divine revelation. And they have the supremest importance if, in addition to this, they are inseparably connected with the question of the veracity of the Lord Jesus, and so with our estimate of His character.

Let us make two inquiries. First, what is the natural impression made on the mind by the utterances of Jesus concerning the Scriptures? Second, what are the alternatives if we do not accept this natural impression?

The Natural Impression Made by the Record

I. When we read the record, what is the natural impression it makes as to the teachings of Jesus concerning the Scriptures?

The Proper Form of the Question

Please to notice that this is the proper question to ask. Right here many persons allow themselves to become the victims of bad logical procedure. Instead of asking how we should naturally understand the teachings of Jesus, they put the question in this form: Suppose it were completely proved that David wrote none of the Psalms, and Moses no part

of the Pentateuch, would it be possible so to understand the words of Jesus as to make them consistent with this? Then they presently slip into the assumption that their hypothesis is a fact, and that leads them to enlist all their powers in trying to defend Jesus by putting some other meaning upon his words. All this is a blunder. No one claims that there is absolute proof that Moses and David were not the authors. The alleged proof is surely a balancing of intricate probabilities. As for you yourself, you very likely do not even know what these possibilities are. How is it? Do you know, you personally? Probably you know of no other evidence in the case that seems to you half cogent as the assertions of Jesus. The thing for you to do is to begin taking these assertions at their natural value. If that value needs to be modified you will find it out later.

Does the New Testament, then, afford proof of the seriousness of the teachings of Jesus concerning the Scriptures?

In answering this question we must confine our argument mainly to the recorded words of Jesus; though we should not forget that Peter and Stephen and Paul and the others took their beliefs largely from Jesus, so that it is often correct to infer what He thought from what they say.

A Fact: Jesus in his Teachings Gives Large Place to the Scriptures

1. Studying the natural meaning of the utterances of Jesus, note first the relative bulk of His sayings concerning the Scriptures, as compared with those on other subjects.

The Sermon on the Mount as recorded in Matthew (5-7) contains 107 verses, excluding the 4 merely narrative verses at the beginning and the end. Of these 107 verses 5 expressly mention the law or the prophets, or both, or the commandments (v. 12, 17, 18, 19; vii. 12). One of the 107 verses so mentions Solomon as to imply the Old Testament account of him (6:29), and 14 contain Old Testament quotations, printed by Westcott and Hort in uncials (v. 4, 5, 21, 27, 31, 33, 34, 35, 38, 43, 48; vi. 22, 23). That is to say, the Old Testament Scriptures are directly and ex-

pressly recognized in 20 of the 107 verses of the Sermon on the Mount—nearly one-fifth of the entire number.

But if we should stop with this, our statement would be incomplete. In 7 verses additional to those which have direct quotations Jesus uses the Old Testament expression "blessed". In 6 additional verses he uses the term "kingdom", derived from the Old Testament. At least 20 additional verses consist of comment on the sentences quoted from the Old Testament. Add these 33 verses to the 20, and we find Jesus dealing with the Old Testament in 53 of the 107 verses of the Sermon on the mount.

We need not be finical in our counting. Different persons would count differently. But no possible count can relieve us from the conclusion that the ancient Scriptures bulk large in the teachings of the Sermon on the Mount. In this matter these chapters in Matthew are representative, though the proportion of Old Testament mention in them is larger than the average proportion in the teachings of Jesus. But it would be within bounds to say that of all the recorded sentences of Jesus at least one-tenth directly or indirectly contain unmistakable presuppositions of the Old Testament Scriptures. The word law, denoting either the Pentateuch or the whole Old Testament, occurs about thirty-one times in the four gospels. The word prophet, denoting the Old Testament prophets or their writings, occurs more than sixty times. The word for Scripture occurs about twenty-four times, and the verb "write", "written", is used in the sense of scriptural writing more than forty times. The name of David appears thirty-eight times, and that of Moses thirty-six times. Take a New Testament and measure by linear inches, and you will obtain a mechanical expression of the fact that there are very few subjects on which Jesus has anywhere near as much to say as on the Scriptures.

If our induction of facts closed at this point, we are already entitled to draw a conclusion. In the case of a sane and thoughtful man like Jesus, it is impossible to think that he had no opinions of his own on a matter concerning which he had so much to say. It is preposterous to affirm that on a subject which occupied his attention so largely he merely followed otiosely the ideas which he found in circulation.

Another Fact: His Teachings concerning the Scriptures are as Conspicuous as They are Extensive

2. The reasons which justify this conclusion

grow more and more weighty when we examine some of these many utterances of Jesus, and observe that they are as conspicuous on account of the importance which he attaches to the subject as on account of the teaching space he gives to it.

He Connects the Golden Rule and the Law of

Love with the Scriptures

a. In a very marked way, for example, Jesus appeals to the Scriptures as a rule of conduct. Certain great principles which we think of as most characteristic of Him were by Him avowedly taken from the Scriptures. Take the golden rule for instance

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets" (Matt. 7:12).

Jesus gives this, observe, not as originating with himself, but as summarizing "the law and the prophets", as claiming respect from his hearers because it comes from the law and the prophets. That we are to love God with the whole heart and our neighbors as ourselves is a doctrine that Jesus simply quotes from the Old Testament, in answer to the question.

"Which is the great commandment in the law?"

and with the comment,

"On these two commandments hang the whole law, and the prophets."

Jesus does not even claim originality in the matter of designating these two as the great precepts of the Scriptures. This was a matter in which the scribes agreed with Him (Matt. 22:34-40; Luke 10:25ff.). In His story of the rich man and Lazarus He makes statements that are equally sweeping:

"But Abraham saith, They have Moses and the prophets; let them hear them. . . If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead" (Luke 16:29, 31).

And he makes the same point in another quite different utterance:

"The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, do and observe; but do not ye after their works" (Matt. 23:2).

Note how this affirms the right of Moses to prescribe courses of conduct and the obligation to be obedient to his prescriptions.

Besides general statements like these, in which all character and conduct are referred to the Scriptures, or to the great central truths of the Scriptures, the recorded teachings of Jesus abound in detailed instances of ethical appeal to the Scriptures.

"It is written, Man shall not live by bread alone" (Matt. 4:4; Luke 4:4).

"It is written, Thou shalt not tempt the Lord thy God" (Matt. 4:7; Luke 4:12).

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10; Luke 4:8).

"It is written, My house shall be called a house of prayer; but ye make it a den of robbers" (Matt. 21:13; Mark 11:17; Luke 19:46).

He Appeals to the Scriptures in Matters of Fact and of Belief

b. With an emphasis that is equally marked Jesus appeals to the Scriptures as conclusive evidence in matters of fact and belief. He nowhere teaches, it is true, that we are under obligation to believe the Scriptures as a matter of prerogative rather than of evidence. But He attributes to them supreme authority as evidence. When He wishes to accredit John the Baptist he says:

"This is he of whom it is written, Behold I send my messenger" (Matt. 11:10; Luke 7:27).

When his opponents claim that

"Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat,"

Jesus accepted the Scriptural testimony as proving the fact, though He had to remind them that it was not Moses, but God, that gave the bread from heaven (John 6:31, 32).

From the Scriptures Jesus elaborated and defended the doctrine of the resurrection. He argued from the Scriptures in proof of His own doctrine of the Sabbath, and of ceremonial religion, as opposed to that of the scribes. Jesus had something to say on most of the great truths that enter into dogmatic Theology, though He did not put what He had to say into the form of systematized Dogmatics; and in treating these truths He habitually cited the Old Testament. Some instances are given below and other instances are familiar.

Especially He Bases His Own Claims on the Scriptures

Jesus is especially emphatic in basing His own claims on the Scriptures. In the account of the walk to Emmaus we are told:

"Beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself."

Reflecting on this after He had left them, they said:

"Was not our heart burning within us while he . . . opened to us the Scriptures?" (Luke 24:27, 32).

Later, at Jerusalem, the record is:

"And he said unto them, These are my words which I spake unto you while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets and the Psalms concerning me. Then opened he their mind, that they might understand the Scriptures. And he said unto them, Thus it is written, that the Christ should suffer . . ." (Luke 24:44-46).

Jesus had uttered similar teachings earlier in His career. His words on that notable "last day, the great day of the feast," were:

"If any man thirst, let him come unto me and drink (cf. Isa. lv.). He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

From the very beginning He had been accustomed to claim that in His career were fulfilled the things written in the prophets. In the synagogue at Nazareth He read from "the book of Isaiah the prophet," and commented on the passage read and on other Scriptures, particularly on the narratives concerning Elijah and Elisha. The record is:

"And he closed the book, . . . and he began to say unto them, To-day hath this Scripture been fulfilled in your ears" (Luke 4:16ff).

And who is not familiar with passages like the following?

"The Son of man goeth even as it is written of him."

"How then should the Scriptures be fulfilled, that thus it must be?"

"But all this is come to pass that the Scriptures of the prophets might be fulfilled" (Matt. 26: 24, 54, 56; Mark 14:21, 49).

"That the word may be fulfilled that is written in their law, They hated me without a cause."

"That the Scripture may be fulfilled, He that eateth my bread lifted up his heel against me."

"Not one of them perished but the son of perdition; that the Scripture might be fulfilled" (John 15:25; 13:18; 17:12).

In fine, the habitual teachings of Jesus justify the words of one of His earliest disciples:

"We have found him of whom Moses in the law, and the prophets, did write" (John 1:45).

Or they justify His own summary of the matter:

"It is written in the prophets, And they shall all be taught of God. Everyone that hath . . . learned cometh unto me" (John 6:45).

He Teaches that the Scriptures are of Perpetual Authority

c. In these teachings Jesus assumes, and He elsewhere expressly declares, that the function of Scripture as the rule of conduct and of doctrine is perpetual.

It is true that some persons deny this in the interest of the views that are inconsistent with

it. Does not the author of the book of Hebrews say, for example, that "there is a disannulling of a foregoing commandment"? And are not Christians agreed that the Israelitish ceremonial law is no longer in force? But the ceremonial law was by its terms given for certain conditions; it never had any applicability outside those conditions. Has it ever been abolished in any other sense than this—that it is not applicable when and where no cases arise under it? And what is there in the Old Testament that has been done away by Christianity in any other sense than this?

In proof that Jesus superseded the old Scriptures men sometimes take the passage in Matthew where he says:

"From . . . John the Baptist until now the kingdom of heaven suffereth violence . . . For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah" (11:12, 14).

Is it not here represented that the authority of the prophets and the law expired by a term limit when John the Baptist and Jesus appeared? No, it is not so represented. That is merely an inference. And Luke, when he cites this utterance of Jesus, takes pains to indicate that this inference is false. He represents Jesus as saying explicitly that the old Scriptures are not displaced by the new Gospel:

"The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away than for one tittle of the law to fall" (Luke 16:16, 17).

Similarly the statement that "the law was given by Moses; grace and truth came by Jesus Christ," is sometimes cited as affirming that the grace and truth are inconsistent with the law, and that they have superseded it; but this is neither said nor implied in the words cited.

The argument to preclude our holding that Jesus regarded the authority of the Scriptures as perpetual is made up exclusively of instances like these, coupled with the allegation that in the Sermon on the Mount He repeals certain Old Testament precepts.

It is Misleading to Say that He Repeals Parts of the Old Testament

But it is not true that Jesus repeals any of the Old Testament precepts which He cites in the Sermon on the Mount. To understand this rightly one should observe that Jesus is there not dealing directly with the Scriptures, but with their contents as His auditors had heard them expounded by the scribes. In every case He says: "Ye have heard that it was said," not "Ye have read that it was said." In every

case He so cites the Old Testament precept as to imply its validity, and then proceeds to comment on the scribal interpretation of it. He thus cites "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not forswear thyself," "Thou shalt love thy neighbor." To repeal these would be to say that it is sometimes permissible that one may commit murder, may commit fornication, may forswear himself, may abstain from loving his neighbor; Jesus says nothing of the kind. He cites the precept which prohibits divorce except by an instrument in writing. To repeal this would be either to prohibit divorce by written instrument, or to permit divorce without the formality of writing. Jesus does neither; He simply interprets this Old Testament precept by another Old Testament precept, drawing the conclusion that divorce is to be resorted to only in extreme and exceptional cases. He cites the legal maxim, "An eye for an eye and a tooth for a tooth," and leaves it untouched as a legal maxim, but says that it is no good rule for personal conduct.

Among the precepts which He cites there was one that troubled the scribes. They accepted the commandment "Thou shalt love thy neighbor," but they qualified it by asking, "And who is my neighbor?" (Luke 10:29). Some of them distinguished between a neighbor and an enemy. When from the Scriptures they taught, "Thou shalt love thy neighbor," they added the comment, "And hate thine enemy." This addition by the scribes Jesus repudiates, but he repeals nothing that is contained in the Scriptures. No utterance of His can be found that shall discount His own explicit affirmation that the law shall last as long as the universe.

For this is His affirmation. He holds that the supremacy of the Scriptures is eternal. Already in the Sermon on the Mount He was addressing persons who had an idea that He would somehow supersede the Scriptures. He found it necessary to undeceive them. He affirmed explicitly and with reiteration that the Scriptures are not to be superseded:

"Think not that I came to destroy the law or the prophets." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt 5:17, 19 R. V.).

An Inevitable Inference

Do you ask me to believe that Jesus ap-

pealed to the Scriptures in these scores of recorded instances; appealed to them as the foundation for life, for religious belief, for His own claims as a teacher; appealed to them as of eternal standing; and yet that He had given the matter so little thought that He had no doctrine of His own to hold and teach concerning the Scriptures? He was a person of good judgment, a person who looked below the surface, and thought out the problems of the time. Does it seem to you credible that in this so much emphasized department of His teaching, this department which He regarded as so fundamental, He contented Himself with just using current phraseology, without taking the trouble to understand it, or to decide whether it was correct or not? I do not believe that this will seem credible to any person who will really give attention to it.

Other Facts: Jesus as a Critic and Interpreter

3. These conclusions would hold even if in the Gospels we could find no consciousness on the part of Jesus of His having critical views, or of the use of method. But we find on the contrary, that He made critical discriminations, and that He had a method, differing from that of other teachers of His time; and in matters of this kind we find independent proof of the conclusions we have reached.

It is true that the materials for constructing this phase of the mental life of Jesus are not very abundant; this we should expect, considering the brevity of the Gospels and the relatively greater importance of other phases. Nevertheless there are materials of this kind that are worth studying. They show certain habits of thought on the part of Jesus which are inconsistent with the theory that He used important terms indiscriminately.

a. He makes critical distinctions. For example He distinguishes sharply between certain parts of "the law of Moses" that came from Moses himself, and certain other parts that came from other sources:

"Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me" for healing on the sabbath? (John 7:22, 23 Am. R.).

This is one instance. Another appears in His treatment of the matter of divorce. He makes a distinction between the strictly Mosaic law requiring that divorce shall be by an instrument in writing and the earlier principle found in the account of the origin of man.

"For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife" (Mark 10:2ff.; cf. Matt. 19:3ff.; Gen. 1:27; 2:24).

If Jesus thus discriminated between the Mosaic and the pre-Mosaic elements in the books of Moses, who is qualified to say how far He may also have discriminated between these and the post-Mosaic elements, or to what extent He may have made other critical discriminations?

In regard to the interpretation and the authority of the Scriptures Jesus had theories of His own, which He defended polemically as against the theories of the scribes.

b. For His views of interpretation we may turn again to the Sermon on the Mount. Throughout those chapters His method is brought into contrast with that of the scribes. The difference was so marked that people noticed it:

"The multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes" (Matt. 7:28, 29).

He and the scribes agreed, as we have seen, in counting love to God and to men as the central truth of the Scriptures. They further agreed in ascribing a typical character to such precepts as "Thou shalt not kill," "Thou shalt not commit adultery," so that the precept may be applied to any conduct of that type. But from this point the scribes proceeded by making fine distinctions, while Jesus proceeded by emphasizing the one underlying principle in each case. They distinguished between swearing by the temple and by the gold of the temple, between swearing by the altar and by the gift upon it (Matt. 23:16ff.); while Jesus condemns all speech that has in it the spirit of irreverence. They distinguished between him who kills another, and him who is angry, and him who says "raca," and him who says "fool;" Jesus declares that all who cherish malignant feeling come alike under condemnation.

The habits of thought that led Jesus to differentiate this type of interpretation were not such habits as would lead Him to accept and transmit careless or false statements concerning the Scriptures.

c. Further, Jesus engaged in controversy with the scribes on the question of the authority of Scripture. He and they agreed that the Scriptures were "the word of God," and disagreed as to the supplementing or interpreting of the Scriptures by other tradition:

"Ye leave the commandment of God, and hold

fast the tradition of men." "Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; . . . but ye say," that a person may be relieved of this obligation by the process known as "Corban . . . ; making void the word of God by your tradition" (Mark 7:8ff.).

All who are familiar with the New Testament will recognize this as one of several passages in which this matter of controversy comes up—controversy between Jesus and the scribes concerning the Scriptures. It is not true that Jesus simply took for granted the current opinions and expressions concerning the Scriptures. He controverted some of the opinions which He found; and He was not the man to enter into controversy without knowing the whole subject—the whole subject, and not merely the parts of it that were in dispute.

Another Fact: Jesus Denounces the Scribes for Their Differing Treatment of the Scriptures

4. These considerations appeal to us the more cogently when we observe that in connection with them Jesus severely denounces His opponents.

This shows that He did not regard their differences concerning the Scriptures as merely casual and unimportant. He rebukes the scribes and Pharisees for their hypocrisy, for their self-righteousness, for their devouring widows' houses—He rebukes them for these no more scorchingly than for their false teachings and false conduct in the matter of the Scriptures.

In the passage last cited and its parallels we have seen how sharply He condemns them for so supplementing what Moses had written that they made void "the word of God" by their traditions. In repeated instances He accuses them of disobedience to that which is written in the Scriptures. Note a single additional instance:

"Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?" (John 7:19).

With special severity He scores them for their bad interpretations of Scripture, and for the evil consequences that ensued. To the Sadducees He says:

"Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of God?" (Mark 12:24).

And to the opponents of the Sadducees He says:

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe of mint and anise and cummin, and have

left undone the weightier matters of the law" (Matt. 23:23).

When they blame Him for healing on the sabbath He defends Himself and condemns them, on the basis of several passages of the Old Testament (Matt 12:1-8):

"Have ye not read what David did . . . ? Or have ye not read in the law how that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? . . . But if ye had known what this meaneth, I desire mercy and not sacrifice (Hos. 6:6), ye would not have condemned the guiltless."

And on the very different question of interpretation he says:

"Is it not written in your law, I said, Ye are Gods? If he called them Gods . . . (and the Scripture cannot be broken), say ye of him whom the Father sanctified . . . , Thou blasphemest; because I said, I am the Son of God?" (John 10:34, 36).

As we have already seen, Jesus not merely bases His own claims on the Scriptures, but blames His opponents for not accepting Him on that basis. And at this point His denunciations become as passionate as they are scathing:

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

"Think not that I will accuse you . . . ; there is one that accuseth you, even Moses on whom ye have set your hope. For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:39, 40, 45, 47).

"When therefore the Lord of the vineyard shall come, what will he do . . . ? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, . . . Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same was made the head of the corner . . . ? Therefore say I unto you, The kingdom of God shall be taken away from you . . . And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust" (Mat. 21:40, 44).

Other passages as unsparing as these will occur to any one who is familiar with the New Testament.

The Cogency of these Considerations

In our modern public controversies on religious or other questions a person sometimes contents himself with a merely superficial knowledge of a subject, and on the basis of that superficial knowledge proceeds to deal out bitter accusations against men who differ with him. We weakly and foolishly do this, God forgive us, but we know that it is a despicable thing to do. A person deserves not disapproval only, but contempt, if out of the depths of his conscious or unconscious ignorance he lets himself

loose in savage attack upon others. You dare not attribute to the Lord Jesus conduct so contemptible as this. Therefore you dare not say that these matters in view of which He poured excoriating rebukes upon His opponents were matters to which He had given but little attention, matters on which He had no very serious convictions. The contrary is certainly the truth. He had whatever knowledge of the subject belonged to Him in virtue of His superhuman character or superhuman inspiration; and He also, doubtless, had investigated the subject as a man investigates that which seems to him to be of the most vital importance. However His knowledge was derived, we may be sure that it omitted no essential details. Whatever He said concerning the Scriptures He said as one fully qualified to speak.

Recapitulation

We have answered the first of the two inquiries with which we set out. Let us recapitulate briefly.

The natural impression made on the mind by His utterances is that Jesus held and taught a doctrine concerning the Scriptures; that He regarded Himself as well informed concerning them; that out of His abundant information He gives testimony; that His testimony touches literary and critical questions as well as other questions; and in particular, narrowing the matter down to something that is specific and typical, that He testifies to the Davidic authorship of the Psalms, and to the Mosaic authorship of the Pentateuch; it being, of course, true that His statements on these points are to be reasonably understood. This is the natural impression which His words make, the impression which they have made in the past, the impression which they make on most minds in the present.

The Alternatives to the Acceptance of the Natural Impression

II. The subject before us now changes. We take up the second of our two inquiries. What are the alternatives in case we refuse to accept the utterances of Jesus in what thus seems to be their natural meaning?

This question of alternatives is not of equal interest to all students of the Bible. Of course, those who accept the testimony of Jesus as it stands have no use for alternatives; and those who frankly regard the testimony as untrustworthy legend have no use for alternatives; and the large majority of biblical students belong to one or the other of these two classes.

But there is a third class, composed of persons who are neither willing to give up Christ for Wellhausen nor Wellhausen for Christ; who feel that they must find a way of reconciling the two. With reference to the position of such, the question of alternatives has a real interest.

There seem to be just three possible alternatives. If we do not accept in their obvious meaning what the Gospels present as the teaching of Jesus concerning the Scriptures, we may either give these teachings some other interpretation; or we may say that the Gospels are mistaken in ascribing them to Jesus; or we may say that Jesus was mistaken in what He taught.

The Words of Jesus Cannot Be Fairly Interpreted as Meaning Something Less than a Serious Doctrine

1. First comes the alternative adopted by those who try to solve the problem by giving a minimized interpretation to the sayings of Jesus. They try to understand His words as meaning something less than a full recognition of the Old Testament Scriptures, with Moses and David and Isaiah and others as the authors. They start, perhaps, by saying that when Jesus mentions Jonah, for example, he merely uses a well known religious story, just as we would use the story of the Good Samaritan or the Prodigal Son, without indicating whether he regards the story as fact or as parable, as written by Jonah or by some other person. In the case of Jonah this is reasonable, but they intimate that the citations from Moses or David or Isaiah constitute parallel cases. This might be plausible if Jesus cited these others in the same way in which He cites Jonah, but He does not. That is where the difference comes in.*

Jesus never says that "Jonah wrote;" but when it comes to Moses or David He habitually uses such phrases as these: "Moses said," "Moses wrote," "Moses shewed," "Moses commanded," "Moses suffered," "Moses wrote you this commandment," "he wrote of me," "if ye believe not his writings, how shall ye believe my words," "David himself saith," "David in the Spirit calleth him Lord." The terms used are not mere vague and general allusions to writings with which the names of Moses or of David were popularly connected; they are as personal and specific as words can be. No fair minimizing process can make the testimony of Jesus or of His earliest disciples mean less

*The editor cannot agree with the writer in these reference to Jonah. . . .

than that Moses and David, inspired by the Holy Spirit, did a work of personal authorship in the Pentateuch and the Psalms.

The alternative fails. Most scholars of all schools see that it fails. Those who deny the Mosaic or Davidic authorship formerly made much of it; now they look mainly in other directions. In proportion as they are characterized by courage and consistency they agree with us conservatives in repudiating this alternative. They may regard the Gospels and Jesus as alike legendary, but they do not dispute that the legends include a view concerning the Scriptures. As we accept the view ascribed to Jesus to the rejection of certain critical theories, so they accept the critical theories to the rejection of the view ascribed to Jesus; but they see as clearly as we that the Gospels represent Jesus as teaching a well defined doctrine on this subject.

The Teaching Attributed to Jesus Cannot be Accounted for as being the Mistaken View of His Biographers

2. As a second alternative some say that the Gospels were not written till some time after the death of Jesus, and that the views which they attribute to Jesus may be largely the more or less mistaken views of the authors.

This is a consistent enough position for a man who regards the Gospels as a tissue of legends gathered in the second and third centuries after Christ. But I have in mind eminent scholars who hold that Mark was written by John Mark from the preaching of Peter; that Luke was written by the companion of Paul, that Matthew is based on the Aramaic Gospel of the apostle Matthew, and that it is more difficult to disbelieve than to believe that John the apostle wrote the fourth Gospel; but who nevertheless depreciate the evidential value of the Gospels by saying that they were not written till "the second generation afterward."

Concrete Illustrations

How much does this amount to by way of explaining the assertion that large misapprehensions concerning some of the most important teachings of Jesus have been incorporated into the Gospels? On the basis of these views the authors of Mark and Luke may have been from a dozen to twenty years younger than Jesus—as much younger, perhaps, as Professor Reed is than Professor Hoyt. John may have been a few years younger than Jesus—as much younger, perhaps, as Professor Riggs is than Professor Darling. If Professor Reed, twenty or twenty-five years from now, should publish

an account of Professor Hoyt's work in Hamilton College, how much would his facts need to be discounted on the basis of its being a work of "the second generation after?" Suppose that Professors Darling and Riggs had been as intimate as Jesus and John; suppose that their family relations and their relations of discipleship were such that Professor Riggs would constantly have to refresh his memory concerning Professor Darling; suppose that literature concerning Professor Darling should come under his notice as the Epistles and the Gospels came under John's notice; suppose that, being in such ways constantly reminded of his friend, Professor Riggs should reach the age, say, of ninety years, with a mind as fresh and vigorous as that of the man who wrote the fourth Gospel; would Professor Riggs, in those circumstances, be capable of reporting correctly the more important of the opinions of Professor Darling?*

The alternative will not answer. The man who is anxious to maintain his fealty to both Jesus and Wellhausen can not simplify his problem by trying to transfer responsibility from Jesus to His biographers.

No Proof that the Gospel Testimony was Viti- ated by Prolonged Oral Transmission

As a matter of variation in this alternative, emphasis is sometimes laid on the assertion that Jesus left behind Him nothing in writing, that our knowledge concerning Him comes exclusively from oral tradition. But who knows that Jesus left nothing behind Him in writing? He could read, could read well enough to be acceptable at a public service; how about the probability of His also having been taught to write? Who knows that Jesus had not a genuine literary life, as human as that of Robert Louis Stevenson? Did His public teachings flow spontaneously from His lips, or did He prepare Himself for them by careful study? Could you prove a person to be in the wrong if he should picture Jesus in solitude with His writing tablets, carefully working on one of the parables, as Stevenson did on his productions, in order to give it that perfection of form which should render it fittest for its purpose? Who knows that some of the teachings

*The names here mentioned are those of Professors in Auburn Seminary. Dr. Darling died February 3, 1906, at the age of sixty-three years, Dr. Riggs being nine or ten years his junior. Dr. Hoyt was fifty-six years old when the passage was first written. His services in Hamilton College were in the years next preceding 1891. Professor Reed is his junior by fifteen or twenty years.

of Jesus have not come to us from originals that were in His own handwriting?

Or who knows how large a proportion of the sayings of Jesus that survive come from memoranda that were directly written down from His lips? It was a civilization in which people had writing materials with them. Zacharias called for a tablet and wrote "His name is John." The unjust steward and his master's debtors had their writing arrangements handy. Robert Browning's "Epistle" of Karshish the Arab physician is not anachronistic when it represents Karshish as writing from Jerusalem concerning the raising of Lazarus. When you come to think of it, the idea that none of the sayings of Jesus were committed to writing at once by those who heard them is an incredible idea. Who knows how many of them have come to us from first-hand written memoranda?

I have no interest in magnifying the part that writing played in the earliest transmission of the teachings of Jesus; but when some one asserts that it played no part at all, and builds important arguments on that assertion, I beg to enter my protest.

Our discussion has led us along a certain line. Jesus taught a doctrine concerning the Scriptures. His doctrine includes certain propositions as to the literary origin of the Pentateuch and the Psalms and other parts of the Old Testament. Those who deny these propositions and yet wish to honor Christ and the Gospels make a failure when they try to establish the alternative that His words may have some other meaning. They equally make a failure when they attempt to shift the responsibility from Jesus to the men who wrote the Gospels.

Christ's Teaching concerning the Scriptures Cannot be Accounted for as the Mistaken Product of His Human Limitations

3. There remains yet one more alternative, namely, that we are to regard the views held by Jesus concerning the Scriptures as mistakes due to the limitations of His human nature.

Some remind us that Jesus on earth emptied Himself of omniscience, that we have His own word for it that there were things which He did not know; and then they leap to the conclusion that these matters of Old Testament criticism were of that character.

That Jesus submitted to limitations in His knowledge is a proposition which needs no proof to the mind of one who accepts the old received doctrine that our Savior is very man

as well as very God. It is possible to reverence Him as our Redeemer, even if we think of Him as ignorant at certain points. But how shall we decide whether any given matter is one of those concerning which His knowledge is limited?

Of course it is true that vast areas have been added to human knowledge since the times of Jesus, and we have no means of proving that He had any knowledge within these areas; but can any prove that He had not? If we believe at all in the superhuman character or the prophetic inspiration of Jesus, we must be careful in our assertions of His ignorance, even in these regions. Did He know that the earth is round? Did He know of the mariner's compass, or the printing press, or the continent of America, or the steam engine, or the telephone, or the trolley? Perhaps not. But can you be sure? Do you know of any sayings or acts of Jesus that are in contradiction with any truths that men have learned during these nineteen centuries? Modern knowledge proves the absurdity of many of the opinions which some ancient sages held concerning the physical universe; do you know of any instances of this kind in the teachings of Jesus? In all this field Jesus, whatever the extent of His knowledge, at least avoided the making of mistaken assertions. It is true whether the fact be due to His superhuman character, or to divine inspiration, or to marvelous knowledge, or to His personal good sense coupled with His habit of dealing with subjects in their permanent aspects—it is a fact that His statements concerning physical matters are as intelligibly true to-day as they were when He made them.

The eschatological utterances of Jesus are the ones most commonly cited in proof that He made serious mistakes through ignorance. Did He raise the expectation that in a crassly physical sense He would come to judge the world, within the lifetime of some whom He addressed? and was that a delusion? There is no room here to discuss this. Our occidental moderns have misapprehended the words of Jesus and the expectations based upon them. A correct understanding will remove every difficulty.

Criteria for Testing the Statements of Jesus

The men who discredit the testimony of Jesus in matters of fact are shy in furnishing criteria whereby we may judge as to when He is mistaken or when not. In general they simply say, touching any matter under discussion, "This is a point in which He is in error." But surely it is the utmost presumptuousness for

any of us to think that we know the limits of the knowledge of Jesus better than He Himself did.

Occasionally one will say, "We believe Jesus in spiritual matters, even if we disagree with Him in other matters of fact." But who can draw the line between the spiritual and the temporal? On this matter Jesus Himself has given us a guiding principle:

"If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things" (John 3:12).

*His Equipment for the Special Work
of the Messiah*

An able scholar proposes this criterion: that Christ's knowledge was unlimited in all matters in which it constituted "part of His equipment for the special work of the Messiah." Then he asks the question: "Did Jesus need to understand hexateuchal criticism as part of His equipment as the world's Redeemer?" Reasoning in this fashion men draw the inference that we need not be shocked if we find that Jesus was ignorant in all that He taught concerning the literary and historical character of the Old Testament.

For my own part I do not know whether Jesus needed to understand Old Testament criticism as a part of His equipment for being the Savior of men, but I think that a modest man would hesitate before giving a negative answer. And if you give this answer, you have not touched the real merits of the question. As we have seen, that which Jesus said concerning Moses and David and the Scriptures constituted a large part of His utterances. Strike it all out from His recorded sayings, and you will leave the Gospels hopelessly marred in numerous and important sections. If Jesus was in the habit of talking much about matters of which He was ignorant; if He thought that He knew things which He in fact did not know; if He was in the habit of making assertions which He had not verified, and which, actually, were false; if He proclaimed opinions of this kind as religious doctrines; and if on the basis of these mistaken opinions He was in the habit of denouncing the men whom He opposed; such habits as these, if these were His habits, would indicate a very large defect in His equipment as the world's Redeemer.

Jesus Knows what He says that He Knows

There is really only one criterion. What Jesus said that He knew, that we know that He knew.

On this criterion the third alternative fails

like the other two. Nothing is left but to take the testimony of Jesus as it stands. And why should we not do this? Is there really any reason for rejecting the impression which these utterance of Jesus naturally make on the mind? You are accustomed to think (are you not?) that Jesus is a reputable witness, and that He is ordinarily an intelligent and intelligible witness? Have you any reason that you can give to yourself or to others for being skeptical as to His testimony in this case?

You can doubt that the literary and critical judgment of Jesus is to be trusted. To say nothing of His divine character or His superhuman gifts, Jesus had keen literary and historical insight. His own literary products are the finest of their kind that have ever been produced. In His perceptions of human character or of the character of events, no person ever excelled Him. He lacked the university training of a Wellhausen, but He was a good deal more of a man than Wellhausen, infinitely superior to Wellhausen in literary gift and in His talent for estimating human affairs; and He had access to better sources of information. I for one take the liberty of thinking that Jesus was correct in the views expressed, and I have only a theoretical interest in any alternatives that may be offered.

But, you say, there are difficulties. Certainly there are, and these difficulties are no whit diminished by any of the hypotheses which involve the assumption that Jesus was mistaken. Most of them entirely vanish when you give a reasonable definition to the idea of authorship as exercised by such men as Moses and David, and the others are no more soluble on the theories that discredit Jesus than on those that count Him credible.

*Sane Criticism Must Count Jesus a
Creditable Witness*

In fine, the testimony of Jesus, in any Old Testament matters concerning which He has testified, is the controlling evidence, and must command the decision. This is of course true in the minds of those who worship Him as Lord; but it is equally true as a matter of cold and critical scientific weighing of proof. I accept His testimony, not as a substitute for the activity of my own mind in seeking evidence, but from the conviction that a deliberate statement by Jesus is evidence of the highest character. Even if I did not believe in His superhuman claims, I should nevertheless recognize in Jesus an observer and a student of extraordinary insight and sincerity. Whatever He says that He knows is by that fact sufficiently attested.

Evolution: Is it True or False?

Can the Bible and Science be Harmonized?

By the late George Boddis, S.T.D., Marcus Hook, Pennsylvania



HE question is not, Can evolution and the Bible be harmonized? Evolution must be proved to be something more than a group of mere assumptions, scarcely worthy to be called a hypothesis, before we attempt to harmonize it and the Scriptures. As we see it, the two are as wide apart as the poles, so that if the one be true, the other must necessarily be false.

Whatever may be the case with professed Christian evolutionists, the thorough-going naturalistic evolutionist has recognized the issue from the first. It has always been antagonistic to the Christian religion and, when made plausible by Darwin's theory of natural selection, was hailed by materialists and atheists everywhere as evidence that their conception of the universe was true. Not long was it content to be confined to the realm of science, it soon invaded the departments of morals and religion, and undertook to determine what we shall believe concerning God, Christ, man, redemption and immortality. Today, it openly claims to be a religion, and is daily placed in opposition to all revealed truth, not even excepting Christianity. Dr. L. T. More has told us that evolution, no longer looked upon as a laboratory problem in biology, is affecting the entire physical and spiritual outlook of man. In his book, *The Direction of Human Evolution*, Prof. E. G. Conklin devotes an entire chapter to the *Religion of Evolution*. In that chapter he emphasizes the fact that evolution is a religion and that it makes a bid for a place among the religions of the world. It is a religion of progress through struggle and effort, is ethnocentric rather than egocentric, and deals with this world rather than the next. Evolution, according to Conklin, holds forth no hope of a perfect millennium in which all evil shall be eliminated and all struggle shall cease; but it offers a national solution of the great problem of evil, and is thus one with the religion of revelation. "It is the old religion of the world's greatest teachers, the religion of Confucius and Plato and Moses and especially of Christ, which strives to develop a better and nobler human race and to establish the kingdom of God on the earth."

This idea that evolution is to promote a new religion is not new. The Dutch professor, Herman Bavinck, once wrote:

"The world view which formerly offered itself under the name of the scientific has not essentially changed, but has simply, owing to various influences, assumed a new religious form, and taken up its position as a new faith over against the old faith. The difference consists merely in the doctrine of evolution no longer contenting itself with standing as science by the side of, or over against, Christianity, but pressing on determinedly to usurp the place of Christianity as dogma and religion" (*The Philosophy of Revelation*, p. 16).

The God of evolution is not the same as the God who is revealed to us in the Scriptures. The God of the Bible is a personal Being, possessing intelligence, sensibilities and will. Hence He is immeasurably more than mere force or law. He is the Creator of the universe, and thus He transcends the whole of nature. He is omnipotent—and we must use that word in its fullest sense—and as He is omnipresent is present and active in all parts of the universe. Not only did He create the universe, He controls it by His acts of preservation, providence and grace.

Evolution does not recognize God as a person. It speaks of Him as a force, an energy. Herbert Spencer assumes the doctrine of the Absolute; but to him the Absolute is unknown and unknowable. He describes it as a power, a force, the nearest analogue to which is our own will. It is infinite, eternal, and omnipresent, the infinite and eternal energy from which all things proceed, and is the cause of the universe. It is true that a theist might find something in these words which would harmonize with his own conceptions; but the evolutionist is far from being a theist. Dr. Abbott speaks of God as an "infinite and eternal energy"; Dr. McGiffert says that "the universe and God are in some sort truly one"; and Dr. William Adams Brown asserts that "God is not thought of as separate from the universe, but rather as its imminent law." The idea of God as formulated even by theistic evolutionists may be summed up in the words of Dr. McGiffert: "God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like."

This false conception of God—a conception very little different from pantheism—neces-

sarily results in a radical denial of everything which is most vital to the Christian religion. The first teachers of Darwinism, including Darwin himself, were agnostics and atheists. Huxley wrote works to discredit the Bible and did not hesitate to say that he regarded the story of the creation and the deluge as pure fiction. If the "universe and God are in some sense truly one," if "in the new theology the distinction between God and man, which morality and religion alike demand, is confused, if not altogether denied," and "if the human and the divine are two categories which shade into and imply each other," we cannot wonder that evolution denies the responsibility of man and all that this implies. As we have seen, evolution denies creation. It absolutely repudiates the fall of man and its consequences, and with the denial of the fall, it refuses to see any need for an atonement. Even Jesus is different from that which the Bible represents Him to be. Christ is no more divine than we are or than nature is, and "the incarnation of God in Christ is nothing else than the incarnation of God in all men carried to its superlative degree" (*Liberal Orthodoxy*, p. 285).

So true is it that evolutionism and Christianity are irreconcilable that some modernists, more honest than others, have not hesitated to point out the disparity between the two views. Rollin Lynde Hart writes:

"Two religions,—so different that, if one be true, the other must be false,—exist side by side within the confines of Protestantism. A Fundamentalist spokesman recognizes the difference clearly, and asks in a series of carefully worded test questions: Did God become incarnate in Jesus Christ through the Virgin Mary? Is this a fact of history? Did He offer a sacrifice for sin on Calvary as the sinner's righteous substitute? Is this a fact of history? Did He rise from the dead a real man in a real body? Is this a fact of history? Did He ascend into heaven as the God-man to the right hand of God Almighty? Is this a fact of history?"

"To such questions any thorough-going Liberal will answer without hesitation, 'No, these are not facts of history; they are ancient Oriental legends, all of them romantic and very interesting, but plainly as unhistoric as the first chapter of Genesis or the myths that abound in pagan classics.' For, whereas, the Fundamentalist bases his faith upon an infallible Book, interprets it literally, and credits the miraculous, the thoroughgoing Liberal denies infallibility, interprets the Bible as he interprets other great literature, accepts its lofty religious teaching, fearlessly discards whatever affronts

his reason or his conscience, and rejects the miraculous.

"Had these two religions developed independently, no one would for a moment think of combining them" (*Forum Magazine*, November, 1925).

From what has been so far written it must be seen that evolution and the Bible cannot be reconciled. The fact that so-called Christian evolutionists have departed from the faith is in itself a demonstration of this. But evolution is not science. A scientific hypothesis, or even a scientific theory, it may be; but anything which its own advocates acknowledge is without definite proof cannot be science.

It is assumed by a certain class of controversialists that there is necessarily a conflict between science and the Bible, particularly between science and the first chapter of Genesis. But that this is not true may be seen from the testimonies of scientists.

Lord Rayleigh, one of the discoverers of the element argon, wrote, "In my opinion true science and true religion neither are nor could be opposed." Lord Kelvin, perhaps the greatest physicist of his day, replied in answer to an inquiry, "I have many times in my published writings within the past fifty years expressed myself decidedly, on purely scientific grounds, against atheistic and materialistic doctrines. I may add that I am a member of the Church of England and of the Episcopal Church of Scotland." In a lecture delivered in University College, in April, 1903; he used the following expressions: "Science positively affirms creative power. . . . We are absolutely forced by science to believe with perfect confidence in a directive Power, in an influence other than physical, or dynamical, or electrical forces. . . . Do not be afraid of free thinkers. If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion." James Clerk Maxwell, professor of physics at Cambridge, in his address before the British Association for the Advancement of Science, in 1870, declared:

"The fitness of atoms to be built up into structures of the universe is a proof of their having been made fit; and, as natural forces could not have made them so, they must have been made so by the Creator. Every atom indeed seems to be full from centre to circumference of the power and wisdom of God."

Quite recently we read an excellent little book on *The Modern Theory of the Bible*, by Dr. S. A. Steel. The second chapter is called,

Genesis in the Light of Modern Science. The author has studied his subject thoroughly and writes well. Speaking of the first chapter of Genesis, he says that it is poetical in its nature; but proceeds to add that "this does not mean that the author of Genesis gave us an unscientific account of creation." He quotes here Dr. Alonzo Smith, who says:

"It is to my mind one of the strangest ironies of history that this chapter should be singled out as distinctly unscientific. It is the one chapter in the Bible that has made science possible. It is the *magna charta* of science. There was no science, and there could be no science, until men recognized that unity, order and progression are inherent in nature's processes. How were men brought to this recognition? Two routes were possible: (1) They could accept the unity, order, and progression of Genesis, and on this presupposition proceed to verification; (2) without knowledge or belief in Genesis they could experiment independently, and thus arrive by induction to a knowledge of the orderliness or potential science inherent in nature. Now the history of science proves unmistakably that the first method was that actually followed. The founders of modern science those on whom the great nineteenth century scientists built, were Bacon, Kepler, Galileo, Harvey and Newton. These men believed that there was 'mind,' 'thought,' 'Almighty power,' 'design,' 'intelligence,' 'an intelligent agent' in nature. They believed it, not because they had proved it; proof came later. They believed it because Genesis confirmed it."

Dr. Steel then quotes Dr. Francis H. Smith, for fifty years Professor of Natural science in the University of Virginia, who states in his *Christ and Science*, that "the writer of the first chapter of Genesis shows a correspondence not with the science of his time, but with that of three thousand years later."

It is not our intention to give a complete review of Dr. Steel's second chapter. We are not sure that we agree with him in every particular, especially as he explains the creation story from the point of view of the theistic evolutionist. However, we will give his main propositions, and permit him to work them out in his own way. "Evolution," he says, properly understood, does not separate nature from God, but brings God into nature, so that what we call law is but the mode of the divine activity. He explains evolution as being (1) a gradual process, (2) a consecutive process, (3) a cumulative process, and (4) a harmonious process. To him evolution is essentially teleological. "Creative evolution is contradiction of terms;

for evolution creates nothing. It only brings out a predetermined end, as only that can be evolved which has been involved." He gives this brief glance at the general subject of evolution, because he found it necessary to his discussion as to whether or not the Mosaic account was in conflict with our modern scientific conceptions. After proceeding so far, he gives the following propositions, with abundant proof by way of demonstration of each one.

1. Science says the world was made by gradual process; so does Genesis.
2. Science says the world was made by a consecutive, or progressive, process; so does Genesis.
3. Science says the world was made by a cumulative process; so does Genesis.
4. Science says the world was made by a harmonious, or orderly, process; so does Genesis.
5. Science says that man was the ideal toward which nature worked from the beginning; so does Genesis.

These propositions are followed by the assertion that he has "not exhausted the points of correspondence between Genesis and modern science." He points out that there are three great gaps in the scientific continuity of nature: the origin of matter, the origin of life, and the origin of mind. These things science has never been able to explain. There are also three breaks in nature in the first chapter of Genesis, and what is more remarkable, they occur in precisely the places where they are found in the scheme of scientific evolution.

We have already stated that we do not agree with Dr. Steel with reference to evolution. To us these breaks are an evidence of the weakness of the theory. But we do not hesitate to use his thesis as an illustration of the harmony between Genesis and science.

Dr. Arthur T. Pierson, in his *Many Infallible Proofs*, has devoted two chapters to the scientific accuracy and truth of the word. This author does not confine himself to the first chapter of Genesis, but writes up what the Bible teaches along many lines. His conclusion is that tested by cosmogony, geology, astronomy, zoology, physiology, comparative anatomy, natural philosophy and sanitary science, the Bible proves itself to be a marvel of superhuman knowledge and wisdom. He then takes up these sciences one by one and proves that where the Word of God has made definite references along scientific lines, it is confirmed to the letter.

Another little book which treats of the Bible and Science is *Roger's Reasons*, No. 1, by John

Urquhart. It is presented in dialogue form, and takes up the so-called "mistakes of Moses." Many of the objections against the science of the Bible advanced by Huxley in his controversy with Gladstone are introduced and considered as fully as they could be in a pamphlet of thirty-two pages.

Let us suppose, for a moment, that Genesis and geology do not agree, still it does not follow that they are contradictory. Genesis, sublime as it is, is only an outline. The same may be said of the geological record. All evolutionists contend that the unknown part is greater than that which is known. Outlines may be difficult to reconcile when we are unacquainted with the great mass of material which would fill them in. Did we know the fullness of what is revealed in the Mosaic account of creation, and could we but obtain such a perfect knowledge of geology and other science as would enable us to fill in the outline, we should doubtless find a perfect agreement between them.

However, some of the greatest geologists this country has known have seen no contradiction between Genesis and Geology. Some of the books of the late Sir J. W. Dawson, particularly his *Nature and the Bible* and *The Origin of the World*, were written to prove this. The learned author was neither a theologian nor a metaphysician, but a student of nature, who while a thoroughgoing investigator and teacher of natural science, was also a careful student of the Word of God. Thus he was fully able to sympathize with those students of natural science who are repelled by certain misapprehensions as to the teachings of the Scriptures. His verdict is that "the order of creation as set forth in Genesis is faultless in the light of modern science, and many of the details show the most remarkable agreement with the results of science born only in our day."

In his little book, *The Genesis of the Heavens and the Earth*, Dr. James D. Dana has undertaken to discuss the question of Genesis and Science. He sets forth the verses in the first chapter of Genesis as interpreted by his friend, Prof. Guyot, of Princeton. He says, "You probably never heard of any one going to the Bible for scientific instruction. The fact is that the first chapter of Genesis does not teach science. It gives simply the order of events in creation and God's agency in those events. Only half of it is open to geological argument or illustration; and the arguments appeal to but few geological facts; moreover, they are facts that no geologist doubts. Geological facts and reasonings have no reference to any

work of the six days, except that of the third, fifth and sixth." He goes on to give the Biblical order of the several creations and agrees that the successive events in the geological history correspond in a general way with the announcements in Genesis. Each day's work is carefully examined, its accordance with science noted, and certain alleged discrepancies stated and explained. The author concludes:

"Such is the grand cosmogonic week described by Moses; and such the corresponding records derived from Nature. These readings of nature are modern; the facts read are from records made during the ages to which they refer. A century since those ages were beyond the bounds of knowledge or thought. The earth in common belief had no past beyond man's birthday. Science has lengthened time back through indefinite aeons. It had no history except in the fiat of omnipotence. Now a volume of revelation is opening before us in which God has inscribed His wisdom and beneficence all along the ages, and the system of Nature, instead of being the system of the now, and of this little sphere, is the system of immensity in time and space."

The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of Nature and the Bible. If one in origin, they should be in essential harmony, and not apart in "cosmogonic ideas;" and so they prove to be.

The events of creation recorded in Genesis were known only to the Creator; and the state-ly review of the ages making the introduction to the Bible stands there as the impress of the divine hand on the first leaf of the Sacred Book. The leaf carries the history, in sublime announcements, onward to man; and then, Man in his relations to his Maker, Man's duty and destiny become the absorbing themes.

That Prof. Dana did not change his views on this matter may be seen from the following written shortly before his death:

"Geologists vary much as to their views of this chapter; and some will not take it literally, affirming that it is a mere fable, no better than other fables in ancient history. We would ask of all such (as well as the nature-doubting exegete) a reconsideration of the question; and if they have doubts with regard to the authenticity of the Bible itself, they may perhaps be held, after a fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize the fact that in this introductory chapter its divine author gives the

fullest endorsement of the book which is so prefaced. It is His own inscription on the title page."

Dr. George F. Wright is the author of a number of books on Christian evidences, one of his last being *The Scientific Confirmations of Old Testament History*. As a geologist with a world-wide reputation he was able to judge whether or not there was any great conflict between Genesis and geology. Yet his verdict is: "The men of science belie all their own pretensions to candor and thoroughness when they, without consideration, contemptuously set aside the evidence of the Bible relating to the origin and antiquity of the human race."

The late Dr. Bettex was the author of a number of books on science and religion. Among them we may note, *The Song of Creation*, *The First Page of the Bible*, *The Six Days of Creation in the Light of Modern Science*, and *Science and Christianity*. From the last named work we quote the following:

"The outcry about the irreconcilable contradiction between the Bible and science would be unintelligible did one not know that men in all ages have allowed themselves to be taken in tow with catch phrases, in which they put implicit faith so long as they are pleasing and agree with the secret desires of their hearts. The Bible and nature in no wise contradict each other, though many things in nature contradict what men have put into the Bible. Many naturalists and savants of today, however, put their estrangement from and hatred of God into their ideas of nature; and as a vine and deadly nightshade growing side by side produce, the one good wine, the other poison, so nature is given to man as ground from which he can obtain good wine or poison according to the principle by which he lives. This is not the fault of the ground. That our century is at enmity with God is not the fault of its study of nature and its knowledge of nature—mark that; how else could so many men of science be good Christians? Nay, the reason lies in the fact that because the race is hostile to God, its views of nature are so too. And so it has always been. It is simply idle talk to say that only in this nineteenth century have men arrived by the study of nature at a recognition of the futility of Christian doctrines. Good and evil, light and darkness, God and the devil, anger and love, man has put into everything that he has thought, invented, done and written. Even in David's time the fool said, 'There is no God!' Isaiah tells how the Jewish materialist cried, 'Let us eat and drink, for tomorrow we die' (Isa. 22:13.) Nineteen hundred years

ago the world rejected and crucified the Christ without advanced scientific knowledge and a higher criticism. The Sadducees, without the light of modern science, ridiculed the idea of a future life, spirit and resurrection, like their successors of today; and the pampered and luxurious Romans of the Empire persecuted and despised the Christians as socialists and anarchists do and would do today if they only had the power" (pp. 187-188). Dr. Bettex concludes his pamphlet on *The Six Days of Creation* with these words:

"There are men who have gone over to an unbelieving view of the world, with whom it is a matter of the heart to reject the teachings of Scripture. With such persons we do not expect, by means of these brief studies, to prevent farther criticism and carping of the Biblical narrative which we have been examining. Those matters do not concern us here. But on the other hand, we have a right to demand of all Christians who wish to be considered cultured, that they leave to the ignorant and the superstitious, as matters discredited, all these old shelf-worn objections which have been raised against this Biblical story of Creation; recognizing the fact, which is daily becoming clearer, that not a word in this story is opposed by natural science."

And in keeping with our general line of thought, it might yet be observed that, in our judgment, all such persons as, with reverence and some breadth of view, as well as with some knowledge of cosmology and cosmogony, accept the Biblical narrative wholly and entire, occupy a decidedly higher position with regard to spiritual matters, than do either those who with fainting hearts and skeptical minds look upon it, or those who take refuge in the convenient, but outworn hypothesis that this entire narrative is a myth.

Here also, despite all the boasted wisdom of men, what Luther affirmed as true in his day still holds good:

"Thy Word, above all earthly powers,
No thanks to them, *abideb'*".

And we might add, it abides yet, and will continue to do so.

* * *

There never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller.

Modernism or Biblicism – Which?

By Reverend G. L. Young, East Brownfield, Maine

Article 2—Modernism and the Bible



HE Bible is a collection of ancient documents that makes rather remarkable claims for itself. Taken as a whole, it purports to be more than a mere human production. It professes to be divine, to be the very word of God. For though written by human beings in human language, it nevertheless sets forth various pretensions to a divine origin. Oft, *e.g.*, do the Old Testament prophets and other writers profess to have received direct communications from God or else to be overruled by Him or by His Spirit. Thus do those venerable writings purport to embody a divine element or content.

The New Testament, moreover, professes divine inspiration for the Hebrew as well as for the Christian Scriptures. "All Scripture" is conceived as having been "given by inspiration of God" (2 Tim. 3:16); "no prophecy ever was brought by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21).

The Church took this position concerning the divine nature and content of the Biblical writings. And after centuries of testing and investigation, this position appears not alone to have been well taken, but to be impregnable. In so many ways has the Bible been substantiated that it may be correct to say that never more than at the present time has Bible corroboration been more assured.

Yet ever has this Holy Book had enemies. Many of these have been open foes. Such have stood out in plain and uncompromising opposition to the Scriptures. They have combatted the very idea of their being in any way of divine origin, or as containing a divine element.

Other enemies, however, have been professed friends of Christianity, have been connected with the Church itself. From inside the citadel of faith they have voiced their unbelief and even their opposition. And this, virtually, is the position of Modernism. It stands, presumably, as a friend of God and man. Yet while so standing, it is engaged in destroying (or attempting to destroy) "the faith that was once for all delivered unto the saints" (Jude 3). But, as was asked of old, "If the foundations be destroyed, what can the righteous do?" (Ps. 11:8). What can any poor lost soul do

without the light that shines from the Sacred Word?

Fosdick, in his *Modern Use of the Bible*, got at least one thing straight, as follows:

In the last analysis all the controversies that vex our modern churches come back to this central matter: how are we using the Bible? (p. 4).

And how, we ask, is Modernism "using the Bible?" Is it "using" it or mis-using it? Does it believe it? Does it preach it? Does it even treat it fairly? And we say, No!

As to how Modernism has looked upon the Bible and treated it, we give a few samples. Loisy, *e.g.*, may be looked upon as one of the fathers of the modernistic movement. When he assumed the role of translator of the New Testament and furnished introductions to its various books, a reviewer said of him:

M. Loisy refuses to admit the historical character of even the synoptic gospels. For him they are simply Christologies, *catecheses* in historical form, mystical legends, explications of Christian ritual. He concedes a thin nucleus of historic fact, and thinks that a fairly honest Lukan narrative formed the basis of the 'fictitious' apologia of the Acts (*Homiletic Review*, April, 1923, p. 283).

The modernistic influence in its fell results may be seen in the words of Bishop W. M. Brown on the occasion of his expulsion from the ministry. Said he:

In the light of modern intelligence, the supernaturalism of the Bible, including the Virgin Birth and the Resurrection, stand revealed as myths.

Christ as God's Son was so "not literally; but as the symbol of the human manifestation of all that is true and beautiful and good." (We may interject, however, that if the plain Bible teaching of Christ's Divine Sonship is false, how can it be a manifestation of what "is true" and "good"? Is a *lie* true and good?) As to our Lord's being "conceived by the Holy Ghost, born of the Virgin Mary," this is "not literally, of course. Modern biology has made the literal acceptance of this belief impossible." Is it any wonder that the church advocate, Charles Dibble, "declared that Bishop Brown's ideas were no better than the fetish worship of the jungle"? (*Pathfinder*, Jan. 31, 1925, p. 5).

And now for some illuminating citations from the BIBLE CHAMPION. Thus concerning Fosdick it says that "the Bible is for this man's errant quest for God rather than God's inerrant disclosure of Himself." B. I. Bell cites Dr. G. B. Smith as telling us that

Religious thinkers of the really up-to-date sort are "ceasing to attempt to find some revelation from which may be derived knowledge inaccessible to natural human experience. All that we can know must come through human inquiry; and they are beginning to insist that this inquiry shall be an investigation of the resources and meaning of this natural world."

Rather limited knowledge, we would say, of a rather limited sort, so far as God and salvation are concerned.

Bishop Gore's Commentary speaks of "the legendary character of the patriarchal stories" as well as of the "legendary character" of "the records of Genesis" in general. Various things in the Old Testament are considered "doubtful." Other things, however, are magnanimously conceded as being "more than probable." The matter is evidently stated correctly by Rev. C. E. Tulga:

From Genesis to Revelation this commentary takes the rationalist point of view . . . The Bible is always to be doubted wherever possible, the supernatural is ruled out, and the accuracy of the Old Testament is shattered and broken into a thousand pieces.

Or as put by Professor Keyser:

To our way of thinking, this much advertised and belauded commentary is radical and destructive. If its position is true, the divine inspiration, authority and trustworthiness of the Bible is undermined.

And from Dr. Dyson Hague:

Its tendency throughout is unquestionably to weaken faith in the Bible and to shake the old foundations of trust and faith in the Bible as the Word of God.

This is exactly how Modernism works and what it does. And those who are not Modernists, yet who are out and out antagonistic to Christianity and the Bible, know full well where to place Modernism. The following from the American Anti-Bible Society will show this to be true.

It (the said Society) offers a broad platform upon which Modernists, Higher Critics, Unitarians, Evolutionists, Rationalists, Free-thinkers, Agnostics and Atheists may unite to discredit the Bible as an infallible book . . . We appeal to liberals for their co-operation and support in freeing America from Bible bondage.*

In a book published in 1915, that purports to be "a Bible guide for the young" written by T. Rhonda Williams, entitled, *Old Testament Stories in Modern Light*, the author in his opening paragraph speaks of Genesis thus:

It is a book about the beginnings of many things. We do not know yet much about the beginning of anything, and you may be sure that people knew less when Genesis was written. But because they knew less they *guessed* all the more. They made a *guess*

as to how the world was made, how the first man and the first woman came into existence, how cities and crafts arose and why there should be pain and death (p. 9).

Then on page after page there are found subtly made statements tending to impeach the accuracy and dependability of the Old Testament Scriptures. Thus of Ephraim and Manassah it is said that "they are represented as

*For these excerpts see BIBLE CHAMPION for Jan., 1927, p. 16; Oct., 1928, p. 570; March, 1929, p. 122; June, 1929, p. 325, 327f.

in competition for their grandfather's blessing," when in fact no such thing is "represented" at all. What Williams and so many other unbelieving critics have "represented" is that

In these old stories (we have) the history of tribes and their actual relations, put in the form of the history of single persons. For instance, some things that are said about Cain were perhaps true, not just of one man, but of a tribe—the Kenites; what is said about Ishmael is partly true of the Ismaelites (p. 15).

As to the miracle of healing the waters for the thirsty Israelites, he says:

The old story tells us that Moses found a tree which he cast into the waters, and which made them sweet (p. 47).

The intimation is that "the old story" did not "tell us" the truth.

As to the Spirit of God in the Old Testament, note how that was treated. Thus "a tremendous rush of power and of courage came into the spirit of Gideon, which the men of his time called 'the spirit of the Lord.'" As to Samson, he "was a very weak man who had a very strong body. The character makes the man, and in character Samson was a pigmy, while in physical strength he was a giant."

Very good. But why was this told to children? So that they would not "misunderstand what is meant when the Bible tells you that it was 'the Spirit of the Lord' that came upon Samson to do the things he did. In those days that was the way they explained any extraordinary strength." The angelic foretelling of Samson's birth is that "kind of *legend* that often grows up round the name of one who is once accepted as a hero." So the angel that appeared to Gideon was "the angel of a good thought." Relative to God's designating to Samuel concerning Saul as king, he says, "he *thought* he was the very man for the task" (p. 9, 15, 71, 73, 96f., 104; italics mine).

What a reprehensible way to treat the Word of God! And what a reprehensible way to treat children! to undermine their growing ap-

prehension of God and faith in him and in his Holy Word, to snatch from them the very bread of life, to swerve them from the only possible way of eternal life and happiness, to turn their feet into the ways of error and of eternal loss. We are reminded of our Lord's words in Mat. 18:6:

But whoso shall cause one of these little ones that believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and he should be sunk in the depth of the sea.

When we think of the heterogeneous mass inanities that men have invented in the way of religions and of religious practises, we see not only the bewilderment of the human mind and its demonstrated incapability to cope with the profound verities of God and eternity, but also we see the need that God should speak (as the Bible shows he did), should make Himself known, should give us something authoritative and dependable as to his will toward us and his way with us. Yet Mathews tells us that "the appeal to some supernaturally authoritative Bible," among other things, does "not satisfy the free mind" (Mathews, *l.c.*, p. 28).

The "free" mind! That certainly is rich! when such minds have been enslaved for years. Yet it is such "free mind" as this that has been "free" to rove through the universe in its "not satisfied" search for truth concerning God and divine things. And to what has it attained through the historic centuries? To polytheism, to agnosticism, to atheism, to pantheism, to monism, to idealism, to materialism, to positivism, to secularism, to blatant infidelism, to spiritism, to *Modernism*. If anything could exhibit the absolute incapacity of the unassisted human mind and the absolute necessity of a reliable and authoritative Divine Revelation, then these freaks of the "free mind" ought to do so.

But even Modernists can at times say good things, even about that Bible whose truthfulness they traduce. Thus Fosdick, concerning the Bible:

Plato has been very influential, but largely by indirection; few now read him and fewer still profit by him as a guide when they do. The Bible, however, never wears out; it never loses its appeal; it claims a wider audience with every century; the plain man who knows life at first hand often understands it better than the philosopher; and all of us get more vital help from it than from all the philosophers we ever read (*Modern Use of Bible*, p. 172).

Very good! Yet how can a Book made up so largely of myths, legends, unreliable folktales, made-over traditions, deliberate inventions of falsehoods, manipulated history and

unreliable doctrines, give "vital help" to anybody? How is it that it "never wears out"? "never loses its appeal"? Such admission is logically fatal to the whole modernistic position. It confesses that there is, after all, something about the Bible superior to anything ever produced by the great secular minds of the ages. It is its divine element that makes it vitally helpful, that bespeaks its unbreakable authoritativeness, that makes it indeed the Book of Life to perishing humanity.

The Bible is not vitally helpful and growingly read because its "cosmology, demonology, angelology, apocalyptic and old forms of the miracle-idea" are but so many "incidents, not the essentials" (Fosdick, *l.c.*, p. 173). It is rather because that, in all departments of truth which it treats, it is still God's true Word that it has won its way against so much antagonism, misunderstanding, misrepresentation and varied onslaughts.

Though the Modernist may indeed "have new ways of thinking about the universe, about man's origin and nature, about the law-abiding reality of everything, from stars to thoughts," though in the modernistic mind there has been "broken down man's confidence in ancient (Bible) categories, and in particular has made untenable for us (Modernists) Scriptural ways of thinking" (Fosdick, p. 190f.), yet that is the loss of those who have allowed themselves to be so led astray in their estimation of God's Holy Word. It is no loss to the Bible itself. That remains ever the same, just as true, just as divine, just as redemptively instructive as ever. And if men will allow themselves to be blown about on their inflated modernistic parachute, they must not be surprised if at some time their new toy shall fail them.

But they whose feet are firmly planted on the Rock of Eternal Truth need have no fear. The judgment rains may fall; the judgment floods may rise; yet they are safe. Founded on the Rock are they, on the immovable foundation of the Word of the Living God.

(Article 3 is to follow)

* * *

Where Truth may be Found

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—J. G. Whittier (*Miriam*).

THE SANCTUARY

Their Works Do Follow Them

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—REV. 14:13.



HE WHO refuses to open this last book of the Bible, refuses to stand upon the highest ground upon which the believer is permitted to stand. He shuts his eyes to the sublimest spectacles in the drama of redemption and stops his ears to the grandest music of the Scriptures. Elsewhere the seed is sown; here the harvest is reaped. Elsewhere the principles are laid down; here we have their triumph and their vindication. Elsewhere the foundation; here the finished temple in all its splendor and glory.

Like the rest of the book, this chapter is a swift alternation of darkness and light, of whirlwind and calm, of judgment and of blessing, of storm and infinite peace. The chapter opens with an overture on the harp—harpers harping with their harps; and the resounding chorus of the one hundred and forty and four thousand who sing their praise to the Lamb who stands upon Mt. Zion. Then an angel flies through the midst of the Heaven having the everlasting Gospel to proclaim, and calling upon men to give glory to God. A second angel flies through the Heavens pronouncing doom upon Babylon, or the world opposed to God. A third angel pronounces judgment upon those who have chosen this world rather than God, and who have the mark of the beast upon their brow. Then there is seen in Heaven a white cloud, and sitting on the white cloud one like unto the Son of Man, with a sickle in His hand. The angel cries to Him to thrust in with his sickle and reap the earth. The vintage of the earth is gathered and cast into the great winepress of the wrath of God; and the winepress was trodden without the city, and blood came out of the winepress even unto the horses' bridles.

But in the midst of the thunders of judgment and the crash of retribution, like a fugitive

melody running through the reverberations of an orchestra, there is heard a voice from Heaven, saying, "Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

When we think of our beloved dead, of the noble men and women who, having served their day and generation, have fallen asleep, we usually center our thoughts upon their present condition. How does it fare with them now? What are the powers with which they are clothed? What are the works which they perform in the presence of God? That is always a proper and wholesome and purifying meditation. But here, in this great declaration concerning the dead, we are invited to think about something else. Not their condition, their state, but the perpetuity of their character and the immortality of their influence.

When we think of the lives and the influence of good men and bad men, there are two familiar quotations which come to mind. One that of James Shirley:—

Only the actions of the just
Smell sweet to Heaven, and blossom in the dust.

But that is only a half truth. Not only the actions of the just, but the actions of the unjust blossom in the dust. The other is what Mark Anthony said over Julius Cæsar:

The evil men do lives after them:
The good men do is oft interred with their bones.

But that also is only a half truth. The good men do, as well as the evil, lives after them. To get a true reflection of life, you must put those two half-truths together. The whole truth is that the works of both good men and of bad men follow them. "Their works do follow them," whether those works be good or evil.

I. Evil Works

No man, however desperately he may attempt to do so, can live to himself, neither can he die to himself. Here is a man who has lived out his allotted span, and the gates of death close behind him. Whatever influence

he had for good or evil you think has gone with him into the grave. But that is a mistake. The man's life and his works follow him, and have their effect and influence, even though the lives most deeply marked thereby are unconscious of it. The man goes on. You throw a stone into a pool or a pond, and long after the stone is lying still at the bottom of the pool, you can mark the circles and eddies as they spread across the face of the water. Life, then, is a very solemn business. "Each step in life is treading on a chord which vibrates to Eternity."

The man being dead, yet speaketh. No man dies intestate. All make a will. Every man bequeaths something. It may well be that a man influences more those who come after him than those who live with him. There are many eloquent pulpits, eloquent preachers, but the most eloquent pulpit of all is the grave.

In the pages of the Old Testament, in chapter after chapter, and book after book, you come upon the monotonous refrain about Israel's first king, Jeroboam, the son of Nebat, who made Israel to sin. By setting up his golden calves at Dan and Bethel, leading the people into a false worship, Jeroboam gave Israel a push towards idolatry from which it never recovered. What he had started, went on with ever-increasing momentum, year after year, generation after generation: "Jeroboam, the son of Nebat, who made Israel to sin."

But we can see how this is on a less conspicuous stage. Here is a man who, by his word or example, starts another on a wrong path. Long after that man himself rests in the grave, other feet are pursuing evil and going in the path that leads down to darkness. Or another sows the seeds of doubt and unbelief, and those seeds bear their fruit and harvest in blasted hearts and godless lives. As God said to Adam, "Cursed is the ground, for thy sake." "If 'twere done, when 'tis done"! But that is just the point. It seems never to be done. When we are done with a word or a thought or a deed, it is not done with us. The physicists like to tell us of the starting of a light, or a heat wave, and the infinite repetition and multiplication of that wave as it takes its way through space. But more wonderful and more mysterious is the repetition and multiplication and expansion of the waves of personal conduct and influence.

Unspeakably solemn, then, is the reflection that our works, even those of which we are ashamed, those which we would like to bury deep in oblivion, those which we would like

never to meet again, go on and on, after the hands that moved are still, and the lips that spake are palsied, and the heart and the mind are cold and dim with the mist of death. What voice is it that will speak back to the earth from you and me out of the great silence?

II. Good Works

We turn now to a more pleasing consideration—the perpetuity of good works. When death by one fell blow removes from our midst a noble life, showing not the least respect for the attainment or the usefulness of that life, we are oft times saddened and perplexed at the apparent victory of death over life. As the waves of the sea are broken against some granite promontory, so the successive generations of men, age after age, generation after generation, are broken on the stern promontory of time. When we consider this, we are almost moved to adopt the mournful plaint and sigh of the world weary sage of old:

"That which befalleth the sons of men befalleth beasts, as the one dieth, so dieth the other, and man hath no preeminence above the beast, for all is vanity."

From that gloomy verdict we are delivered by the assurance of the voice from Heaven which tells us that amid the tumults and the confusions and break-downs and disappointments of time, the works of good men follow them. Therefore, they are blessed. A good life today echoes and vibrates tomorrow. Death, which seems so absolute a monarch and despot, is powerless here.

1. *In a general sense.* We profit by the labors and struggles of the men of past generations. Other men have labored and we have entered into their labors. We are debtors to yesterday. The forests have been cleared, but we did not clear them. The roads have been builded, but we did not build them. The tunnels have been pierced through the hills, but we did not pierce them. The bridges span the ravines and cross the rivers, but we did not build those bridges. Yet those bridges carry the commerce and traffic and burdens of the world a century after the hands that planned them and wrought them have turned to dust. In this Western Pennsylvania country, in the Ohio Valley, there once appeared a sort of home missionary, distributing tracts, and preaching the Gospel as he had opportunity. But on his back he carried also a sack of seeds, and wherever he went he scattered those seeds. Long after he was gone, on all the hills of the Ohio Valley, in the springtime the white blos-

soms waved their banners, and in the autumn were displayed the crimson banners of the ripened fruit. His works followed him.

2. *The great souls of the past.* When a great man is taken away by death, the world seems to have suffered an irreparable loss. The cause to which the great man gave his mental energy and his spiritual enthusiasm has been left, we think, without its most eloquent advocate and courageous defender. But that is the view of a contemporary. It is not the verdict of the ages to come. On a bright December day at Charlestown, Virginia, in 1859, a man was hanged by the neck until dead. There he hung, black cap over his head, his hands bound in front of him, his feet dangling down, with the toes pointing inward. What in that scene is lacking to give the lie to human testimony and dignity? But wait! 1859, 1860, 1861, 1862, 1863! And now on the critical day of the decisive struggle of the great war, which that man hanged at the rope's end had prophesied must come as an atonement of blood, for the washing away of the sins of the guilty nation, when the last savage charge of the enemy has been repulsed on the ridges of the Pennsylvania hills, thousands of men leap to their feet, their faces blackened with powder, wet with blood and tears, and they sing together a song. What is it they are singing? "His soul goes marching on." Yes, his works followed him.

Amid a commotion of the elements and a storm that tore the roofs off the houses of London, on the 3rd of September, 1658, Oliver Cromwell died at Whitehall. Then came the Restoration and Charles II. Blake and Pym were taken out of their graves in Westminster Abbey; Cromwell was torn out of his grave and hanged in chains at Tyburn. All that glorious Kingdom of God, that theocracy upon earth, of which Milton, had sung, and about which Bunyan and Baxter and Owen and Howe had preached, and for which the Ironsides had fought,—all that with its noble spiritual idealism seemed to be swept away, completely engulfed in the flood of licentiousness and ribaldry which swept over England with the Restoration. But today, three hundred years after, we know better. Political puritanism fell with Cromwell. All that was earthly and gross, all that was of political or social tyranny in puritanism disappeared, and all that was spiritual and heavenly remained. It went marching on. It is the salt that saved Great Britain, and America today, from corruption. With real appropriateness, therefore, in his life of Crom-

well, when he comes to tell of his death, Carlyle quotes these words of the text,—“Blessed are the dead that die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Their works follow them, and so I think that Oliver Cromwell's works have done, and are still doing. The works of a man, bury them under what Guano Mountain, and obscene owl dropping you will, do not perish, cannot perish. What of heroisms, what of the eternal within a man is added to the eternities; remains forever a new divine portion • the sum of things; and no one's voice this way • that in the least avails in the matter.

3. *The works of our own beloved dead.* This principle with which we are dealing is true, not only of our Elijahs and Jeremiahs and St. Pauls and Calvins and Cromwells and Lincoln. It is true also of the good and true whom we have loved and lost, and who sleep today in quiet and obscure sepulchres, undisturbed by the feet of visiting pilgrims, save those few pilgrims of affection and gratitude who come to stand for a little by their graves. In your home there is a portrait on the wall, a face over the mantel, a Bible on the table, well thumbed and faded; or a face in the locker, or a tablet on the wall, or a letter of farewell affection. These are the silent, yet eloquent texts which tell you that their works do follow them. As for their present condition and state, we believe that they do rest from their labors. We believe that they are blessed. We believe that they have some labor fitted to their multiplied powers and exalted state. All that we believe; we receive it upon faith. But as for their works, as to the daily impress and effect and inspiration of their lives upon us, helping us to be strong and true, and play a man's part in this troubled world, to endure to the end as seeing Him Who is invisible—as to that we do not believe, we *know*. It belongs to the proven, the demonstrated, the indubitable of life.

Conclusion. If you would live so as to have good works follow you when you are gone, then you must ally yourself in life with those principles and laws which are the source of blessed and abiding influence. Of these noble dead who rest in the Lord and whose works do follow them; it is written that these are they who “kept the commandments of God and the faith of Jesus.” They obeyed the commandments of God. God still has His commandments, and those commandments are not the commandments of this world, any more than they were the commandments of that ancient

pagan world when the empire strove to drown the Church in the blood of its martyrs. Wherever the commandments of God echo, they strike against the commandments of this world. These noble dead, as between the commandments of the world and the commandments of God, obeyed the commandments of God.

They "kept the faith of Jesus." It was not easy to keep that faith then, nor is it easy to keep the faith now. The faith of Jesus is not anything, and it is not everything. It is not just an acquiescence in providence, or an expression of benevolence towards all men. It is a definite, exclusive, and imperial faith. It means faith in the person of Jesus, the preexistent and eternal Son of God, the Judge and Saviour of men, a faith in the great facts of His life and ministry and death, the sufficiency of His Atonement on the Cross for sinners, the power of His present intercession, the certainty and the glory of His coming again to judge men and angels, to overthrow evil and diadem the right. This is the faith of Jesus. It is not the faith of the world. But wherever men hold that faith, there you have the Church of Christ. He who walks with Christ, who keeps the faith of Jesus against the world's unfaith, who subscribes by his life to Christ's laws of humility, self-denial and love—that man is of the company whose influence is immortal and whose works never die. This was what the apostle meant when, at the end of one of the greatest passages in the Word of God, he exclaimed, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

* * *

Prosperity of a Church

Bishop William L. Harris, D.D., M. E.

Save now, I beseech Thee, O Lord. O Lord, I beseech thee, send now prosperity.—Ps. 118:26.

This was in the spirit of Hebrew poetry—a repetition—the two parts showing that the prosperity meant was the salvation besought. People are apt to mistake the meaning of prosperity of a church.

I. It is not to be determined by the mere number of the congregation; the element, without which members are of no consequence, may be wanting; and that is the earnest spirit of religion, a perfect sympathy with Christ and His purposes. This is a larger church than the 120, gathered in the upper chamber, which really had more power for good than all the rest of the Church of that time combined.

II. Neither is prosperity determined by the wealth of the Church. History shows us that the days of least usefulness of the Church have been the days of its greatest wealth.

III. Prosperity is not determined either by the magnificence of the meeting place. The forest is God's temple; I myself, with thousands of others, was converted in the woods.

IV. The way to judge of the prosperity of a church is to see if it accomplishes the purposes for which it was organized. In a worldly sense that is true of banks and every other human institution. But Christ has no use for churches that are not in earnest for the salvation of sinners. Where the work of conversion is going on through the instrumentality of the Church, that Church is prosperous, and where that is not the case the Church is not prosperous, though it have a large and wealthy congregation. This idea is brought out clearly in the text which says, "Save" and "save now."

V. The text also recognizes the means of salvation when it says, "Save now, O Lord; for He is the mighty Saviour, able to save all to the uttermost parts of the earth. This work of salvation is to be carried on:

1. By proper teaching. We must have capable, earnest teachers. That is the great agency for salvation. As Christ, Mark 16:15.

2. But something is wanted beside talent. Lucifer has transcendent talent, but what kind of a teacher would he make as a preacher of righteousness? Churches often look for a preacher who can draw and fill the pews and the church coffers; but while he may entertain people, he cannot lead them to Christ. This is really what is wanted most in a preacher. He must be able to show people the heinousness of their sins and the way to righteousness. A preacher must then not only show sin and salvation, but also the awards and arbitraments of the future. He must show then the whole truth.

3. Now, after this the next thing needed is a true, consistent piety on the part of the members of the Church. The Gospel is designed to be the declaration of the truth for the salvation of man; and individual Churches are worthy of a place in the general congregation of Churches, or they are not, just in proportion as they show themselves useful in this way. The duty of the Church means only the aggregate influence it can exercise. The saying that one shall chase a thousand, two shall put ten thousand to flight, illustrates the power that earnest combination has. The Church has no duty except what results from the aggregate duty of the individual members of it.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

A Living Soul Ephesians 4:1-16

SO long as mystery hangs its impenetrable shroud over any part of our nature, we shall be interested in the study of man. Anatomy, Physiology, Psychology, and other sciences have to do with the lower partner in our life. Religion is man's higher nature at its best. This godward part of our nature is called the soul, the human in us. (Gen. 2:7).

The body of man is the most beautiful of all God's works on earth. All the godhead consulted together in the making of man. "Let us make man." But this climax of the material creation was only a dwelling place, an agent for the godlike life that was inbreathed by the Creator. Most animals have genera and species; but there is only one human species, homo sapiens. It is entirely distinct from all other animals, a kingdom in itself.

It is the soul that makes us human. It links us with God, and is the capacity by which we can know God, and become like God. If man did not have a soul, the agnostic would be right, for mere animals cannot know God. But God is the Father of our spirit, the Creator of our body.

The soul makes the body of man excel all other animals. Others may be more powerful. Some live longer than man; but man's body is far superior to all other bodies. When he is born, he is the most helpless of all. For years he must be cared for while some others can walk the first day. Yet the soul so develops the body and so imparts to the body a superior skill that all others are soon out of the race. This is seen in writing, painting, talking, music, fine arts. Man outwits and dominates all the lower creation of God on earth.

The brain is animal, but the thought is human. Animals have mere instinct or intuition and memory. They have no known power to think abstractly. The soul of man so works in the brain and by the brain that the most sublime thoughts are conceived or imagined. From material things man can reason to spiritual truths, see the unseen, and know something of God, the Infinite Spirit.

Man's emotions are largely animal; but the soul can subdue even his passions. Animals may be tamed from without; but man is cultured from within by his soul. Selfish instincts govern the animal; but man by his soul can control himself, his greatest conquest. His heart, filled with the disinterested love, thinks first of others, and is kind. Hate dies before love, as darkness pales into light. As "God is love", so man's soul should be love.

Man's conscience is his nearest approach to God. Nothing in the animal kingdom is in the same class with this attribute of the soul, because man was made for God, and given his godward nature. By conscience, the sixth sense we know right and wrong, and are urged to do the right. No animal has this moral sense. If man lacks this sense, he is not responsible, and should be under guard. The soul of man feels that right is a duty, of divine authority, in-

dependent of the law of man, the will of the majority, or accepted custom.

The soul of man, if alive, thirsts for God. This is universal, the world over, in all the centuries. This is man's hope and inspiration. "My soul thirsts for God, the living God". And so even the non-Christian gropes after God, hoping to find Him; and "He is not far from any one of us". In Christ we know God, as a loving Father. This is life indeed, the immortal life, the Christ life. Gal. 2:20. This abundant life grows in grace and knowledge, "unto the measure of the stature of the fulness of Christ". Eph. 4:16.

Growing a Soul 2 Peter 3:14-18

THE farmer grows his crops. We all must grow a soul. This necessity is laid upon every one. Existence is ours without our consent, like unto type and it is our function to compose something worth while. The raw material is thrust into our keeping, with untold possibilities. We cannot get away from ourselves, nor avoid making some kind of character. This is the great responsibility of living. Dying is only an episode, transplanting.

The first care of the soul is to grow a character, not selfish, but of service to others. The value of anything is measured by what it produces. Some men live to eat and enjoy themselves. Others exist to live. Tramps may be satisfied to be parasites. The soul should grow something needed by the human race. John 15:8.

"I am the vine; ye are the branches". Abiding in Christ we grow by virtue of the life He imparts to us. No Christian is a "self made man". Those trusting themselves wither, like the branch cut off from the tree. If we abide in Him, then no power of earth or hell can prevent our growth. Under any environment, we can make for ourselves a noble Christlike character. If growth ceases, we have one to blame but ourselves. Nothing external can enter into our inmost life, without our permission. Handicaps are a special honor and a special trust. Jesus lived amid dead orthodoxy and living sin. He lived the divine life, unpolluted, unmarred, and exuberant. His spirit within us will produce a like character. "By their fruits we shall know them".

A famous painter has pictured prisoners "leaping in their chains", in the courtyard. Alexander Pope wrote classic poetry with a facile and prolific pen, yet he was ailing even to deformity. Through a long life he was "leaping in his chains", his soul soaring in the empyrean. Millions of great souls are to-day "leaping in their chains", by the grace of the Spirit.

In growing a soul with the life of Christ, man finds old habits cling to them, like the old leaves of the oak or beech through the winter. When the new life sends forth its buds, the dead leaves fall without a wrench. So old habits, unworthy a soul, fall away of themselves, when the new life puts forth its buds. We need more of the springtime life. This is "the expulsive power of the new affection."

True growth is fostered by meditation on the word. In the Bible the great and vital principles of human life are exemplified and the source revealed. The New Testament is preeminent. The Gospels give us meagre sketches of the perfect life, the incarnation of God and of man, at his best. We love Him more and more as we know Him better. His love and His life are realized in our soul. This is the mystery of godliness, and the "righteousness of Christ imputed to us, and received by faith."

The best growth comes to us when we pass on His grace to others. A new convert was asked to do some Christian work. He replied, "I feel that I ought to feed my own soul first." The wise pastor told him that he would grow by helping others, as the branch grows by passing on the sap to the twig. Christ does not call us to be stagnant ponds, but living streams in the desert. Jesus grew in grace and wisdom, as "He went about doing good."

The Upward Look

Matthew 17:1-8

MAN is made for the upward look. His body is erect; and his head is set upon it, as the capital on the column. In animals the neck is put on the back of the head. The mind of man thinks upward, from the concrete to the abstract, from the creature to the Creator. The soul of man feels after God.

The best men in the Bible and out of the Bible have looked upward. As water does not rise higher than its source; so mere animals rise no higher than the earth, to which they are ever looking. Man cannot rise higher than his ideals. When man looks upward to God, he is always tending upward, climbing upward; and he will never reach the top. "Look up and not down." Psalm 121.

Zophar the Naamathite said at least one good thing to Job. "If iniquity be in thy hand, put it far away; surely then shalt thou lift up thy face without spot." It was a drunk man that tried to row away from the wharf, while still tied to it. Many sober men, try to work upward, while still tied down with sins. Let go the earth, and climb a better ladder than Jacob's.

The Psalmist was continually looking upward. Sometimes he committed sin; but his look was upward and his endeavor was upward. His words are beautiful and uplifting. "I will lift up mine eyes unto the hills." From the mountains come the rain and the soil of the valleys. So the hills remind us of the source of our spiritual life. Habakkuk sets his vineyard with its tower in the light that shines from beyond the height. Hab. 2:1. The tower is character. The higher the tower the better the outlook. The higher the inner life, the better the understanding of God, and of His will.

Jesus often went to the hills and the housetops for prayer. He went up the Mount of Transfiguration; and the glory of His inner life received anew the effulgence of God; and his whole body was aglow, incandescent. In some measure we, too, may be transfigured in soul, as we wait upon God, yearning for fellowship. Our soul is flooded with the glory divine.

This upward look brings to the soul the finest culture of earth. We become conscious of the presence of God with us personally. "O Jehovah, Thou hast searched me and known me. Thou hast beset me behind and before" (Psalm 139). Then we can do all things as unto the Lord and not as unto men.

This is the foretaste of Heaven. Whatever happens we are faced toward God. If we fall, we fall upward, "Upon the great world's altar stairs that slope through darkness up to God."

This habit of looking upward to God, gives us the twin habit of looking for the best things, the highest things in our neighbors, in society, in the nation, and in the world. On the summit of our watch tower we can the better scan the vineyard of the Lord. Vultures look for carrion. Christians should look for the beautiful and the good, what is living rather than what is dead around us. Robins look for cherries. Jesus did not brood over the evil of His environment. In the outcast He saw a soul, capable of being purified and exalted. In Zacchaeus He saw the possibilities of a generous manhood, a spark of the divine ready to be kindled aflame. The upward look will help us to become like Jesus, Who had the mind of God.

The Habit of Immortality

John 11:41-44

THE words of Jesus were the wisest and most significant ever spoken on earth. His deeds excelled all others in greatness and in motive. But Jesus was preeminent most of all in His continual practice of immortality. He lived as a man with human mortality. He ate. He drank. He rested. He slept. He died sooner than the thieves of the crosses beside Him. The habits of His mortality were like ours. But what most of all characterized Him was His habit of immortality. The unseen and immortal life was as real to Him as His breathing. God, the Father in Heaven, was as actual to Him, and as near to Him, as were the disciples at His side. "He lifted up His eyes to Heaven, and said, Father." This was His habit.

Jesus outwardly practiced this habit of immortality, that His disciples and other might cultivate the same habit. "For their sakes that stand by I said it." Jesus was not living for His own personal benefit, for a new experience. He lived that we might have the highest life, and have it more abundant. By word and life He taught us to know God, Whom to know is life.

The resurrection of Jesus was the proof positive of the immortal life. Philosophy showed that it was possible, and even probable. Jesus brought life and immortality to light. Thus He created a new era in the history of man. The world acknowledges this in its dates, B. C. and A. D. The Resurrection was the seal of God the Father upon all the claims of Jesus. After the Resurrection His immortality transformed even His body, which was spiritualized intermittently, and at last absolutely, when He ascended. "Because He lives, we shall live also."

Lyman Abbott wrote a beautiful editorial on "The Habit of Immortality." "I have never doubted that there is a great companion, to Whom I can go for friendship, inexpressibly sacred and inspiring. My chief interests from early boyhood were in the invisible life. Thus from childhood I have been living in an invisible world of personalities. The invisible life transcends the uttered life. It is because I believe in immortality that I believe in the resurrection of Jesus Christ. That resurrection was not an extraordinary event. The invisible world is the real world, the important world, the lasting world. I am an invisible being in communication with invisible beings." "We endure as seeing Him who is invisible."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison



ARKER, unaware of the evil seed planted in the heart of Guy Mason and Otie Nelson, went serenely on his way.

His influence due to his teachings made mad havoc among the young people of his congregation. Many of these were students in the high school, and the virus disseminated by theorizing teachers and irreligious text-books needed a counteracting influence from the pulpit. Instead of this, Harker confirmed the dangerous theorizing, and inculcated a religion based on social conscience instead of the direct laws of God as plainly taught in the Bible.

Wanda very early found herself on the defensive in teaching her class of young ladies of high school age. One morning, shaken by the lack of Scriptural knowledge displayed by one of the girls, she inquired:

"How many of you read the Bible every day?"

Not a hand went up.

"How many read it at least once a week?" she next asked.

"One lone hand went up. Wanda directed her attention to the responsive one.

"Mary, how often do you read it?" she inquired.

"Mother makes me read it every Sunday afternoon," was the amazing response.

"Makes you read it?" repeated Wanda.

"Yes. If she did not, I would not read it at all."

"Why do you not read it oftener, and with-

XI

Wanda Grows Suspicious

As for sin, God did not create sin. The Bible says, "Sin is the transgression of law." God's laws are right and good; and everything He made is right and good. But when we break His law, and use His good gifts for evil purposes, we and not God originate the sin. God gave the first man good laws and has always given us good laws. If man chooses to disobey these laws, he makes himself the sinner, and makes the sin himself: God does not want him to be a sinner.

out being compelled?" was Wanda's next question.

The response was immediately and unreservedly given. "Because no one believes what it says any more. And when it comes to fiction, there are a lot of more interesting things to read."

"But why call the Bible fiction?" asked the amazed Wanda.

"Brother Harker says it is only Hebrew literature, and much of it mere Oriental allegory and doubtful history," replied Mary, emphatically.

"Is that the reason you do not read it, Ethel?" Wanda asked turning to another girl.

"Yes. And besides my teacher in high school says modern science has shown much it contains to be false. He says nature always works in the same way, and the Bible tells about things that are not true to nature, and so they are false."

"You mean that the miracles are impossible as tested by the scientific conceptions of nature?" inquired Wanda, beginning to grasp the line of objections being urged.

"Yes," replied Ethel. "My teacher says the miracles are adapted to the ignorant and superstitious mind, but not to sane, reasoning persons, and that such can not believe them."

"But, Ethel," remonstrated Wanda, "You believe in God, do you not?"

"Yes; in Mr. Harker's kind of a God; but not in the terrible kind of a God described in the Bible. Not in a God who created the Devil, and sent sin into the world, and drowned the Deluvians."

"But the Bible does not say God created a

Devil as a devil, or originated sin, or slaughtered the Deluvians," remonstrated Wanda.

"Mr. Kemp, my biology teacher, says it does," insisted Ethel. "And I remember reading it in the Bible myself."

"No, Ethel; you have been told an error; and your reading is at fault as well. God did not create the Devil as the terrible thing he is. Instead, he created him as his chiefest and most trusted arch-angel. But God has given to all his creatures their right to be independent and the power to choose their course of action for themselves. Otherwise we would all be machines, without volition of ourselves, moving through life like a train of cars that can never leave the track. The Devil is the evil personality he is, because he chooses to be that rather than to be the good spirit God created him. And, as for sin, God did not create sin. The Bible says 'Sin is the transgression of law.' God's laws are right and good, and everything He made is right and good. But when we break His law and use His good gifts for evil purposes, we, and not God, originate the sin. God gave the first man good laws; and has always given us good laws. If man chooses to disobey these good laws, he makes himself the sinner, and makes the sin himself: God does not want him to do it. As for the Deluvians, Ethel, now answer me truly. Suppose there is a bridge along the path too weak to bear your weight in crossing; and that I stop you when you come to it, tell you about its danger, and advise you to take another bridge near by that is safe. But you insist that the bridge is not dangerous, and despite my warnings, rush onto it, and it gives way, precipitating you into the flood beneath, and you are drowned. Am I to blame for your death? Did I kill you?"

"Why, no, Miss Reese, why do you ask?" said the girl, with puzzled, wide-open eyes.

"Now, that is just the case of the Deluvians," rejoined Wanda. "God sent Noah to tell them of the danger; and he warned them, year after year; but they refused to believe and build arks to save themselves. When the floods came, they perished, because they had not heeded His warnings. God did not want them to perish; it was their own stubborn, rebellious, fault. The ones who believed the danger, were saved; but the ones who refused to believe it and shun it, were drowned in the flood. Can you not see that they, themselves, were responsible, and not God?"

"It does look that way," admitted Ethel.

"Miss Reese, tell me where to read, to see that you are right," demanded Mary Austin, eagerly. "I believe I see something in what

you have said. Where find out about the Devil, and sin, and the Deluvians?"

"I will give you a number of Bible passages to read, girls," said Wanda, lighting up with hopefulness. "I will ask you to read them this afternoon. How many will do so?"

Every hand went up, and there was a new light on several of the eager faces turned towards her. Wanda proceeded to give a list of references concerning the questions discussed.

"I am going to read a whole book of the Bible this week, Miss Reese," spoke up Clarissa Bemis. "From what you have said, I begin to see that some of the things we have been told about the Bible may be mistakes, rather than what the Bible says. What book will be a good one for me to read this week?"

"I can not specify the best one for you to read, Clarissa; but I suggest that you read the book of John. I have read it through every week for two months now, and am going to read it again this week. It is a wonderful account of a wonderful personality, and I shall read it more carefully myself if I know you, too, are reading the same words I am, dear girl."

Little Ida Green, the youngest girl in the class, came up to Wanda and put her arms about her waist. "I am going to read it, too, Miss Reese," she said. "I never heard of any one reading the Bible so often. If you have enough confidence in what it says to read it so many times, I am going to read it once any way."

There was incredulity in the faces of some of the girls, but Wanda observed with pleasure, that most of them had a new conception of what the Bible meant. She breathed a silent word of thanksgiving to God, knowing full well that those who did read, would not be disappointed. Long ago she had sensed the truth that God's Spirit always opened up a rich blessing for every sincere seeker after divine wisdom. Then, observing the silent attention of the girls, she said:

"I think, girls, God is going to give you a different conception of Himself. He has placed this knowledge of Himself in this Book. His Spirit will help us to understand Him, if we give Him the chance."

With the great press of events due to the arrest and release of John Lewis, and the surprising events connected with the discovered unbelief and lack of Christian faith in the members of her class, Wanda had almost forgotten her concern about the acquaintance and mysterious movements of Guy and Otie. When,

all at once Otie disappeared Wanda's suspicions drove all other considerations out of her mind. She did not know the circumstances, but she decided it was time for her to act. For a long time, she had had a growing consciousness of a moral crisis in Otie's life; but had awaited developments, before interviewing the girl and offering advice. But Otie's flight shocked her into activity.

Unknown to all but Guy, Otie's plan was to spend a week with her friends in Cleveland, and then join Guy at Pittsburgh. He was not to start on his trip to Cincinnati until one week after her departure. They thought this would divert suspicion. On his arrival at Cincinnati he was to write to a friend from there, saying he was going on to Chicago, and then hasten to Pittsburgh to join Otie.

As soon as Wanda knew of Otie's departure, she went at once to the girl's mother and tried to get information. For fear she might do harm by her unconfirmed suspicions, she determined to move secretly to obtain the information she desired. There would be time to alarm her friends after she was sure of her fears. She found Mrs. Nelson possessed of no qualms, and so matter of fact did the whole matter appear that Wanda began to think she was wrong in her surmises. Still, deep down in her woman's intuition, there was a lurking unrest that would not be quieted. For a while, during the call, Otie's mother did not even mention the daughter, and when Wanda apparently incidentally spoke about missing the girl from her Sunday school class for several weeks, Mrs. Nelson spoke calmly and indifferently of the matter; and then, as though realizing that a better explanation was due the girl's teacher, she said:

"Otie has been somewhat indifferent about the class for some time. Really, Miss Reese, I do not know what to think about her. I guess it is the same utter indifference that has descended upon so many of our young people in these days. Times appear to be changing. Formerly, Otie always appeared interested in Sunday school and religious services of all kinds. Recently, she has been accepting Brother Harker's views pretty literally and I fear she is not so faithful as formerly. Honestly, Miss Reese, what do you think of Mr. Harker's teachings?"

"Since I have had reasons for not attending the church services recently," Wanda explained, "I have not heard his sermons, and so do not know his views accurately."

"But you have heard of some of his radical statements?" interrogated Mrs. Nelson.

"Yes; I have heard considerable," admitted Wanda. "And if all I hear is true of him, I

do not think he and I believe alike concerning a lot of things. Still, it is not my place to criticize as learned a man as Mr. Harker."

"I suppose not. And that is where he enjoys an immunity. Common people do not like to criticize a man who has the culture and education he has. Educated people have a big responsibility in the sight of God for the misuse they make of their education. They are more dangerous than ignorant people. Well, I do know Mr. Harker is not true to the Bible, even if I do not have the education he has."

Wanda adroitly turned the subject to the one she was most interested in. "Apparently, Otie is away?" she volunteered.

"Yes," answered Mrs. Nelson. "She has an intimate girl friend in Cleveland and has gone for a visit with her. She will be back in a week, I predict. I think that will be all she will care to stay away. And I am going to persuade her to go to Sunday school again."

"Please do so, Mrs. Nelson," insisted Wanda. "And if she is tired of me or my class, have her go to another. I am not one bit jealous."

"Do not feel that way about it, Miss Reese," remonstrated Mrs. Nelson. "Otie dearly loves you; and has always been interested in your class until lately. It is not your fault. I am sure that if she goes at all she will prefer to go to your class. You have always had such a good influence on her."

On her way home, Wanda met Harker. He turned and walked with her.

"I have wanted to see you, Mr. Harker," she confessed.

"Very much flattered I am at that confession," observed Payton, jokingly.

Wanda joined in his amusement. But he observed that she was bent on something more serious, and his heart fell. Some way, lately, he was very uncomfortable when Wanda seriously proceeded to call him to accountability. She went at once to the point.

"Mr. Harker, in the face of what you have done to John Lewis, are you ready to admit that your doctrines are damaging to the minds of young people?"

He squirmed under this direct thrust, but quickly retorted, "I am not responsible for the weak character or lack of intellectual strength of some young people. The blame is to be laid at the door of their weakness and not to my preaching."

"But are you willing to admit that you may be wrong; and be honest enough to investigate the other side?" she insisted.

"There is no other side, I repeat," he said with emphasis.

She watched his set face for a moment.

"You know I once stood just where you stand," she advised him. "And now I am convinced that it is the wrong attitude. What is it that gives you your strongest so-called proof?"

"The facts of mutation, embryology, classification, blood tests, paleontology, geographical distribution, comparative anatomy, and the like scientific facts," he replied. "You are intelligent enough to know that these facts are well established."

"Yes; the facts are, but you are also intelligent enough to know that not one of these prove evolution or even suggest it. Before any of these can be bent or warped to support evolution, speculation and unverified guesses must be added."

"There is no use to deny that to you," conceded Harker. "You know something about what you say. You might be right in that attitude. But I am not sure of it. I never tried to make any distinction between *fact* and *speculation*. I suppose there is a difference. But I do not agree with the insistence of the Conservatives and moss-backs that nothing but *fact* shall be admitted into modern science, any more than I do in modern religion. We must get away from the literal meaning of Scriptures. And in the same way, we must get away from the literal facts of science. Speculation, theory and hypothesis mean progress in both fields. And no difference what Scripture teaches, it must be discarded unless elastic enough to make it agree with the generally accepted and rational teachings of science."

"You mean the speculations of science," she corrected with a roguish smile.

"Perhaps so," he admitted. "But there would not be much of science left to teach if we eliminated speculations."

"Unfortunately I know that would be true," she said. "The facts of science are not half so interesting to you to teach as the speculations. Science would lose its kick and thrill for your sensational 'authorities' if they could not substitute speculation for fact. They would probably desert the school-room for a Modernist pulpit. The teaching of real fact would prove too tame for their natures."

"Sarcasm is poor argument, Wanda," was the only reply he made to this.

"There is another question I want to ask," she continued. "One of my Sunday school girls asked me the other day what you meant by the Program of Jesus. I confessed I did not know, as I never saw that expression in the Testament, and I thought that gave us all the real knowl-

edge we had of Him. What do you mean by that?"

"The Social Gospel of Jesus," he replied, pointedly.

"Again I find an unscriptural term," she commented. "What is this Social Gospel? I am still in the dark. I have heard scores of preachers and hundreds of sermons in my short lifetime, and I never heard any one deny that the teachings of Jesus were not the heart of social well-being and progress. They always insist on individual repentance, and that is all the social application you can get out of the Gospel. I do not know how the Gospel can be preached in any other way or ever has been. It seems to me the idea of a social gospel is a new name for something which has always existed. Evidently you Modernists have discovered something new. Jesus always implied that society must adjust its practices to His teachings. Is this *Program* of Jesus or Social Gospel different from that?"

"Decidedly different!" insisted Harker. "The Program of Jesus is the Social Gospel, and it discards any need to show an insistence on abstract useless doctrines, and enters on the more practical considerations of our relations to man. Christ was a man and his social gospel is a practical man-to-man proposition and not beclouded with any spiritual mysticism. In order that Christianity should appeal to man and be acceptable to him it must discard its doctrinal insistence and conform itself to the social consciousness which is the crystallized good of all the ages and is the product of social experience. Some of our Christian leaders try to set up another standard or form based upon what they call the deity of Christ. What the world needs is based on the humanity of Christ. He must fit into the demands of the social consciousness."

"That is, if I get your attitude, religion should be adjusted to the demands of society instead of to the Bible?" Wanda broke in.

"Exactly so. If the Bible does not fit into the needs of society,—and it does not,—we must have a new Bible. The time has come to replace it with something else."

"What something else?" Wanda asked.

"I do not know. Some great leader and scholar will be found to lead us, I hope. Some one to give us a system of religious teaching that is based on society's demands."

"Would it not be better that society should adjust itself to what Christ teaches?" Wanda asked, earnestly.

But with an exclamation of disgust, Harker raised his hat and wheeled away down a side

street. Wanda looked after him a few seconds, and then continued on her way home.

What a searcher of hearts is conscience. Con-

science is the sun-dial of the soul, but it is useless unless the sunshine of God's Christ falls across its face.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

The Cause always goes before the Effect



IN BASIL KING'S book, *The Conquest of Fear* (mentioned elsewhere in this magazine), we find a strange kind of reasoning (p. 18). He tries to trace the history and development of fear along the evolutionary line, and does it in this way:

"Long before it (fear) works up to man we see this amazing force stemming an unaccountable number of attacks, and meeting ruinous conditions with daring contrivances. For one kind of danger it develops a shell, for another a sting, for another a poison, for another a protective coloration. To breathe in the sea it puts forth gills, and makes lungs for itself when stranded on the land. In glacial cold it finds the means of growing fur; when heat and cold assail it by turns, it packs itself with feathers; when climates become temperate, it produces hair. For the creature which keeps to the water it webs the foot; for that which takes to the trees it makes the toes prehensile; for the one which learns to stand erect and run along the ground it flattens the sole, making it steady and supporting. To resist, to survive, to win through is the end to which the life-principle sets itself with such singleness of aim as to unfold a wealth of potentiality astounding to us as we look backward."

And it was from a contemplation of that age-long, bloody fearsome struggle for existence that Mr. King drew comfort and incentive to conquer fear by putting up a similar heroic fight.

However, there is something basically wrong about this whole presentation of how things came about. The trouble is, Mr. King puts the cart before the horse; in other words, he mistakes effect for cause and cause for effect, antecedent for consequent and *vice versa*. Take some of the concrete cases he mentions. "For one kind of danger it (antecedent, *fear*) develops a shell, for another a sting," etc. But how did the creature exist before it had a shell in

the midst of all the dire peril that surrounded it? How did another creature survive before it had a sting; another before it had a poison sac; another before it had protective coloration? How many eons would have had to pass before a creature, in its fear of enemies and its efforts to avoid them, would be able to evolve a protecting shell? Moreover, how would an effort to flee from danger or even to fight an enemy develop a shell? Try to visualize the process, and see how impossible it would have been. Then how in the world would a bee or a hornet ever think of trying to sting before it had a stinger? Or even if it had made such futile attempts at first, how would it have developed a stinging instrument? Try to think how a poison sac could have been evolved by any imaginable process, or by any effort that a creature might put forth.

Now, thinking the matter through, here must be the historical succession of events; yes, and the logical and biological series, too. A creature must have been equipped with a shell before it could be protected from its enemies. Other creatures must have had their stings ready for operation or they would have been at the mercy of their assailants. The same must be true of the creatures with a venomous apparatus.

Run down further in Mr. King's statement: "To breathe in the sea it puts forth gills." But how could any creature have lived in the water without gills? Or if it first lived on the land, it would have had to have lungs with which to breathe. Were its lungs changed into gills when it took to the water?

Then Mr. King adds that the creature "makes lungs for itself when stranded on the land." But that could not be, either, because an aqueous creature would die in a short time out of its element, so that it would be impossible for it to develop lungs, because such organs must be quite complete and ready for effective operation before they can be of service. Or sup-

pose millions of creatures were, for some unknown reason, dissatisfied with their life in the water, is there any conceivable way by which a pair of serviceable lungs could be developed just a little and the advantage carried down to the next generation? Has it ever been proved that acquired characteristics are hereditary? If not, it would have been impossible for lungs to be developed gradually from one generation to another. *Ergo*, evolution is impossible.

Another fault of Mr. King's logic and science is his proneness to personify both fear and nature. He says that "it" (whether he means fear or a natural creature is sometimes difficult to say from the grammatical construction) "makes lungs for itself when stranded on the land." The terms used imply design and volition, which connote personality; yet neither fear nor any natural creature is a person. Sometimes people criticise Christians for anthropomorphizing God; but that is reasonable, because God Created man in His own image, according to the Christian's Book. However, there is no excuse in the realm of physical science for anthropomorphizing unconscious nature or any of its creatures that are not persons.

Note still further our author's disposition to personify unconsciousness nature and its processes: "To resist, to survive, to win through, is the end to which the life-principle sets itself with such singleness of aim as to unfold," etc. To attribute such personal attributes and acts to impersonal nature is surely the very reverse of scientific procedure, and has no basis in reason and philosophy. It simply clouds all thinking.

Mr. King's thesis is also unscientific judged by the dicta of the upholders of evolution. They assert over and over again that nature's processes today are just as they have always been. Their slogan is "uniformitarianism." But let us remember that today we never see natural creature developing poison glands nor stings nor shells as the result of the struggle for existence. The various creatures are born with such possibilities and they develop them by natural inner growth each after its kind, whether they engage in any struggle or not. Never do we see creatures that breathe with gills turning into creatures that breathe with lungs—save in such metamorphoses as those of the tadpole developing into the frog; and even these last are natural changes that go on each after its kind by inner development and not in response to the struggle for existence. A fish never becomes a frog or any other lung-breathing animal.

It must be taken for granted that mere natu-

ral science cannot account for the origin of species and their various mechanisms for protection. Physical science can only tell us how nature acts as far as its processes can be observed. For example, it can tell us that the living cell multiplies itself by mitotic division; but it cannot tell how the first cell or cells came into existence. It has no observed data by which to solve that problem as long as life has never been known to be produced except from antecedent life. So natural science cannot tell how the shell-fish came to have its protective shell, because ever since scientific observation began, all shell-fish have been born from adult shell-fish of the same type. So with the other protective apparatuses that are named in Mr. King's statement.

Then how are we to account for the origin of new types in the organic world, or for the origin of anything new in any realm? Since we cannot appeal to natural science, we have one of two options: either to give up the problem and become agnostics, or to appeal to reason, philosophy and theology. When we make such an appeal, we find that the only adequate answer is: every new thing must have come into existence by creation, and in its very creation it must have been endued with the potentiality to develop and procreate according to its kind. The very facts brought out by our quotation from Mr. King point to design, purpose, adaptation; and those are terms that belong, not to matter, or to vegetable and animal life, but to self-conscious personality. This spells God as the Creator of every real origin. And this goes back to the simple and lucid teaching of the Bible.

And, furthermore, even the difficult problem as to why some creatures in nature are harmful, receives its best solution in the Biblical account of the origin and character of sin, which was brought into the world by the wrong choice of man, a free moral agent and the head of nature, and which has consequently perverted to some degree the normal order of both the world of humanity and the natural creation. The Bible plainly teaches that some kind of a lapse of nature occurred on account of man's fall into sin (Gen. 3:14, 18, 19; Rom. 8:20). But more than that, the Bible tells us that the day is coming when the natural creation, as well as man, shall be restored to the normal order (Rom. 8:18-23).

* * *

"The performance of duty is never a useless thing, though we may not see the consequences, or they may be quite different from what we expected."

Reviews of Recent Books

"Where is the Lord God of Elijah?" By Enos K. Cox, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth, 75 cents.

A friend of the CHAMPION has asked us to recommend to him a few books on the subject of prayer. To the list of recent books on that vital subject which we named to him, we wish to add this one by Dr. Cox, who is a persuasive preacher of the Southland. A graceful introduction is furnished Dr. Byron H. DeMent, professor in the Baptist Bible Institute of New Orleans and author of that useful book recently reviewed in these columns, *The Bible Reader's Life of Christ*. Dr. Cox's book, however, is different from other books on prayer. He takes up various outstanding persons in the Bible who were men of power with God and discloses the secret of their effectiveness in achieving great things. In every case he traces it back to prayer. In this way he keenly analyses the character and influence of Elijah, Jacob, Moses, Hezekiah, and then points to Christ as the person of prayer par excellence, who also taught His followers how to pray. In his first chapter he points out some of the perils of the present time, and thinks that the final remedy for them is prayer. The last chapter deals with "An Emergency Call." Dr. Cox has certainly written a persuasive book.

Give Prohibition its Chance. By Ella A. Boole, Ph.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.50.

If any one is competent to speak with knowledge and authority on the subject of prohibition, it is Mrs. Boole, who is the president of the National Woman's Temperance Union. Her claim is that the prohibition law enacted by the United States Congress and embodied in the Eighteenth Amendment to the National Constitution should be given a fair chance to accomplish its work. Her book is largely historical. She goes back to the time "when the saloon had its way," and then traces the history of the work of the temperance women of our land. The woman's crusade is graphically pictured, as are also the various women's organizations for routing the evils of intemperance. Education and organization, finding the best methods, the historic petitions presented to legislatures, the battle of the ballots—all these are set forth in a colorful way that is most interesting and important. One chapter is entitled, "The Eighteenth Amendment Will not be Repealed." Several informing appendices conclude the volume. We hope it will be widely read, and that it will be effective in helping

to stay the efforts of evil men to defeat the prohibition cause.

The R. A. Torrey Year-Book. By A. Chester Mann. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.50.

Whether year-books are used very much or not, we do not know; but we do know that this Torrey book will be of great spiritual value in the selections from his writings are read every day. While it is true, as the compiler says, that Dr. Torrey did not indulge very much in epigrams, he did say many things of real importance, many that are worth pondering. It is easy to see that, if the day were begun with one of these paragraphs, all its hours would be hallowed and would be lived to the glory of God. What a deepening and enriching of the spiritual life that would bring! In connection with each excerpt from Dr. Torrey's writings, the compiler has quotations from the Bible that are relevant. Another quality of these selections is their diversity of theme. Thus all the gifts and graces of the Christian life will be cultivated by the use of this unique volume.

Asleep in Jesus. By Abraham Kuyper, D.D., LL.D. Translated from the Dutch by John Hendrik DeVries, D.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. \$2.50.

It is not shallow comfort that the great author of this volume gives to those who are dying, or have been bereft of loved ones, or have suffered in some other way. He knew the deep consolations that are in Christ and His gospel, and he also knew the profound needs of the human soul in grief and in the prospect of departure. Those who are in Jesus at the hour of their demise will fall "asleep in Jesus," and will awake in His presence and will be like Him. This great man, former Prime Minister of the Netherlands and author of several profound theological works, notably a treatise on Theological Encyclopedia, wrote most feelingly on the simple truths of the gospel, such as Christian comfort in death, the heavenly life, the angels of God, the Father's house of many mansions, mortality swallowed up of life, all tears wiped away, the hidden manna, the white stone, clothed in white raiment, rest for the people of God, and many kindred subjects. Many of the subjects with which the author deals are simple and familiar, yet no one can say that his treatment is platitudinous. He puts his own originality into all he writes. We are pleased to note the readableness of Dr. DeVries's translations.

Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

Note—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

1 FOR SALE—Vols. 1 to 32 inclusive Homiletical Review, and a vol. General Index vols. 1 to 30—33 vols. bound in sheep back and corners. Fine condition. At \$30.00, f. o. b. Reading, Pa. Address, H. R., Bible Champion, Reading, Pa.

2 SALE—Old Testament Preachers Homiletical Commentary, 20 vols. and Index. Like new. Price \$19 f. o. b. Address A. G. A., BIBLE CHAMPION, Reading, Pa.

Valuable Pamphlets at 50 and 75% below price: Sane Basis for Permanent Peace, 10c; Calling on Name of the Lord, 10c; The Kingdom of God, 5c; Thanksgiving Sermon, 5c; Election of Grace, 5c; Bible from Heaven or of Men, 5c; Address on Christian College, 5c; Moral Teaching of O. T., 5c; Pageant of Darkness and Light, 5c; The Bible in Light of Modern Thought, 5c; Fundamentalism vs. Liberalism, 5c; The Higher Criticism, 5c; Integrity of O. T. History Historically Considered, 5c; Study in Genealogy of Jesus, 5c; Priest-Priesthood, 5c; Andrew Dunn's Conversion, 5c; Judgment or Judgments, 5c; Letters on Higher Criticism, 5c; Bible and Monuments, 5c; Samuel Chapman Armstrong, 10c; Historical Handbook of Reformed Church, 5c; Life of Moody, 10c; Dr. Sheraton's Higher Criticism of O. T., 15c; Woman's Work in Modern Church, 5c; How to Learn How, 5c; Questions on Book O. T., 5c; Christian's Present Duty, 5c; Opinions, 5c; God's Gospel and Satan's Counterfeit, 5c; Infant Salvation, 5c; Lambert's Notes on Ingersol, 10c; Christmastide Poems, 15c; Language Series, French, 25c; Parable of the Leaven, 5c; The Eternal Purpose, 5c; Folly of Federation, 5c; His Master's Word, 10c. Any 15 for \$1.00. Address Bible Champion; Reading, Pa.

FREE—We still have 8 numbers of various issues BIBLE CHAMPION between years 1914 and 1918, you may have for the asking—if you'll pay postage on them at rate of 2c each. Send 15c for 8. BIBLE CHAMPION, Reading, Pa.

FOR SALE—Second-hand. German and English Dictionary, Adler, cost \$2.50, \$1.00; Christ in Literature, Eggleston, cost \$4.00, \$1.50; Sermons on Relation of Labor and Capital, Talmage, 50c, 25c; School Economy, Wickersham, cost \$1.50, 60c. All prepaid. Address A.B., Bible Champion, Reading, Pa.

Minister's widow offers exceptional value in German Books. Following are all like new: Stimmen aus Zion, Voegle (sermons), cost \$1.50, 75c; Heptalogus Christi, Hermann, cost 60c, 35c. Above are all like new. Following are second-hand, good condition: Senger am Grab, cost 38c, 20c; Kirchengeschichte, Kurtz, cost \$1.00, 50c; Die Bergpredigt Jesu Christi, cost \$1.00, 40c. All prepaid. Address A.A., Bible Champion, Reading, Pa.

WANTED—Will buy a Sectional Book Case and Steel Letter Filing Case—both good makes—if offered cheap, and not too far away from Reading, Pa. State make, price and condition. Address A. H. A., BIBLE CHAMPION, Reading, Pa.

FOR SALE—All new books, several tops show a bit from shelf exposure. Universal Encyclopedia, 6 vols., cloth, cost \$15.00, for \$7.50; Christ, His Nature and Work, symposium, cost \$1.75, for \$1.00; Artists and Arabs, cost 75c, for 40c; S. S. Normal Class, for 25c. All prepaid. Address A.C., Bible Champion, Reading, Pa.

NEW BOOKS—Paradoxical Pain, Harbin, cost \$1.50, for 85c; Divine Movement in Israel, Porter, cost \$1.50, for 85c; Henry Martin, Missionary, cost \$1.00, for 60c; James Chalmers, Missionary, cost \$1.00, for 60c; Answered, cost 35c, for 20c; God's Love and God's Children, Mauro, cost \$1.00, for 70c; The Church in Modern Society, Ward, cost \$1.00, for 65c; The Ruling Quality, Willett, cost net, 35c, for 25c. All prepaid. Address A.D., Bible Champion, Reading, Pa.

NEW BOOKS—Practical Primary Plans, Black, cost \$1.00 net, for 65c; Nature and Culture, Rice, cost \$1.00, for 60c; Up in Maine, Day, cost 75c, for 25c; M. E. Fraternal Greetings to Ireland and England, Hamilton, cost \$1.00, for 40c; Sermons—Practical, Devotional, Dickens, 50c. Love, the Supreme Gift, Drummond, cost 20c 15c; Samuel Chapman Armstrong, cost 30c, 15c; A California Geyser (poetry), cost 25c, 10c; How to Learn How, Drummond, cost 20c, 15c. All prepaid. Address A.E., Bible Champion, Reading, Pa.

FOR SALE—Second-hand books. Fleetwood's Life of Christ, cost \$3.00, \$1.25; The Heavenly Home, Harbaugh, cost \$1.50, 75c; Heaven, Harbaugh, cost 75c, 45c; The Pastor and Modern Missions, Mott, cost \$1.50, 65c; The Inner Life of Christ, Gerhart, \$1.25, 50c; New Testament with Notes, cost \$1.50, 60c; Life and Work of Rev. Oshikawa, cost 75c, 45c. All good condition and prepaid. Address M. H. H., Bible Champion, Reading, Pa.

FOR SALE—Family Library, vol. 14—on Infidelity, 40c; Credo, 35c; The Miracles of Jesus, illustrated, 8 vo., gold edge, cost \$3.50, for \$1.50; Pronouncing Bible, sheep binding, 8 vo., cost \$4.00, for \$1.50; Robinson Crusoe, 8 vo., cost \$3.00, for \$1.25; Hamilton's Mexican Handbook, 294 pp, cloth, 35c; Unity and Trinity of Human Races, Balwin, 471 pp, cloth, 50c; The True Prince of the Tribe of Judah, cost \$1.75, for 60c; The Eclipse of Faith, cost \$1.50, for 50c. Address A.F., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, Lathe, \$1.25, for 60c; Municipal Reform Movement, Tolman, \$1.00, for 40c; Methods and Principles, Winship, \$1.00, for 50c; American Bookmen, cost \$2.00, for \$1.25; Parallel Gospels and Reference Passages, cost \$1.50, for \$1.00. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.

The Southern Churchman

A Religious Weekly
Thoroughly Orthodox

Established 1835

DESIGNED for the promotion of practical piety, the diffusion of religious and general intelligence, and the maintenance of the principles of the Protestant Episcopal Church.

\$3.00 a year in Advance

\$2.00 to the Clergy

Southern Churchman Company

Publishers

P. O. Box 1274

Richmond, Va.

Sunday School Class Christmas Gift Economical--Educational

It would be hard to find a more suitable Christmas Gift for your Sunday School class than a volume of

Art and Morality

by Washington Gladden. Beautiful Illuminated Cloth Cover, 4x7 in., 81pp, heavy paper, and only

25 cents each, prepaid — order a sample copy

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic. The artist who deals with human life shall not divest himself of his humanity; shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—*Western Christian Advocate*.

"A thoroughly instructive and readable volume."—*United Presbyterian*.

FRANK J. BOYER, Publisher, Reading, Pa.

THE COMPANION BOOK TO THE BIBLE

OVER ONE MILLION COPIES SOLD



Hurlbut's STORY OF THE BIBLE

FROM GENESIS TO REVELATION

TOLD FOR YOUNG AND OLD—SELF-PRONOUNCING

ONE HUNDRED AND SIXTY-EIGHT STORIES each complete in itself, yet forming a continuous narrative of the Bible. It has a reverential regard for traditional interpretation, while utilizing a modern style unexcelled for its vividness. The world-old stories are rendered vitally interesting by the noted author's fresh and realistic treatment.

RECOMMENDED BY ALL DENOMINATIONS for its freshness and accuracy; for its freedom from doctrinal discussion; for its simplicity of language; for its numerous and appropriate illustrations; as the best work on the subject. The greatest aid to parents, teachers, clergymen and all who wish a model and guide for reading or telling Bible stories in the most fascinating way.

THE BEST ILLUSTRATED BOOK ON THE SUBJECT. Contains 16 full-page color drawings, over 250 half-tone, full-page and text pictures.

BOUND IN RICH OLIVE GREEN CLOTH.....PRICE \$2.00 POSTPAID

THE COMPANION BOOK TO THE NEW TESTAMENT

OVER 100,000 COPIES SOLD

Hurlbut's LIFE OF CHRIST

FOR YOUNG AND OLD

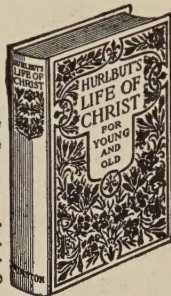
WILL ENRICH AND ENNOBLE EVERY HOME

In this new and complete life of Christ will be found the same beautiful, flowing style of description, the same simplicity of language, that is so attractive to both young and old, the same lucid unfolding of the story he has to tell, that characterize all of Dr. Hurlbut's writings. After drawing a perfect picture of surroundings amid which Jesus was born, and of the circumstances under which he took the form of man, Dr. Hurlbut follows the life of Christ as a child, as a young man, as the greatest teacher and example of all ages, and as the Saviour of mankind.

THE GREATEST AID TO THOSE WHO SEEK TO UNDERSTAND THE LIFE OF THE SAVIOUR—Everyone should have a comprehensive knowledge of the life of our Saviour which this book gives as does no other work of like purpose. The book is invaluable to teacher and parent and all who seek to understand the life of Christ or who are called upon to tell the story to others, whether they are old or young.

HANDSOMELY ILLUSTRATED—200 Magnificent Illustrations, 16 Full-Page Plates in Colors. Included in these illustrations are 80 remarkable full-page pictures by William Hole, R.S.A., R.E., of which 16 are full-page color plates.

BOUND IN RICH CLOTH.....PRICE \$2.00 POSTPAID



The Bible Hero Story Books

IDEAL FOR REWARDS

These Bible story books have been very carefully written especially for children, and are ideal for gift purposes or for Sunday school rewards. They are printed from large type, and contain many text illustrations and a frontispiece in four colors.

Size 6 x 8 1/2 inches

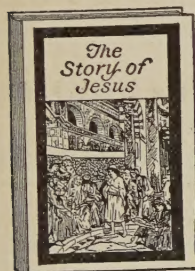
THREE TITLES IN THE SERIES

**THE STORY OF JESUS
THE STORY OF DAVID
THE STORY OF JOSEPH**

Each book is durably bound in heavy boards. Illustrated.

Price, 30 cents each, Postpaid

(A special price will be made when a quantity is ordered.)



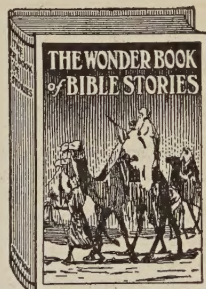
The Wonder Book of Bible Stories

Those narratives that have an especial appeal for boys and girls have been selected and are retold in simple but charming fashion.

Illustrations, faithful to the period, illuminate the text. The type is large and easy to read. The book is bound attractively, and is altogether one of the best of its kind ever published.

The book contains 272 pps. Bound in durable cloth, with colored cover design. Size 6 1/2 x 8 1/2 inches.

Price, \$1.00 Postpaid



The Standard Series of Bible Stories

In this series are three popular and well known Bible story books that have been carefully written and edited. They make exceedingly attractive gifts for young folks and are also appropriate for Sunday school rewards. Each book is bound in durable cloth; printed from large readable type, and are profusely illustrated. Size 6 1/2 x 8 1/2 inches.

LIST OF TITLES

BEAUTIFUL BIBLE STORIES FOR CHILDREN

THE STORY OF JESUS

AUNT CHARLOTTE'S STORIES OF BIBLE HISTORY

Price, 75 cents each, Postpaid



The Crown Series of Religious Books

FOR BOYS AND GIRLS

These books fill the great demand for good religious books for children. In this series are famous titles, the best of their kind, the sale of which is constantly increasing. The books are lavishly illustrated, well printed and attractively bound in cloth. Average 250 pages. 7 x 9 1/4 ins.

LIST OF TITLES

AUNT CHARLOTTE'S STORIES OF BIBLE HISTORY FOR CHILDREN. Charlotte M. Yonge

BOYS AND GIRLS IN THE BIBLE.

Rev. Harvey Albert Snyder

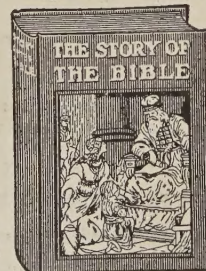
PILGRIM'S PROGRESS. John Bunyan.

WORDS OF ONE SYLLABLE

STORY OF THE BIBLE. Rev. Jesse Lyman Hurlbut, D.D.

YOUNG PEOPLE'S LIFE OF CHRIST. Hesba Stretton

Price, \$1.00 each, Postpaid



Address FRANK J. BOYER, Publisher, Reading, Pa

Ladies' Hose---Two Mill End Lots---At Less Than Wholesale

A manufacturer with a good reputation wished to close out a lot of the Ladies' Hose and made a sacrifice offer. We purchased them and offer them at sacrifice prices. We cannot procure additional hose at these prices to the out numbers, and as some sizes sell faster than others, order while your sizes obtainable. We cannot go into the market and buy for price we sell these. *you wish Parcel Insurance, add 5c.*

**No. 100—Price, 6 pairs, \$1.50
12 pairs, \$2.75**

A fine, good-wearing, medium weight hose. Made to sell at \$4.00 per dozen. Made with very elastic Welt Top, Mercerized Lisle, Fine Gauge, Fine Finish, Triple High Spliced Heel, Double Sole—a splendid hose for Spring and Summer wear, and very good value at these prices.

All sizes, from 8½ to 10.
In Black only.

**No. 200—Price, 6 pairs, \$2.00
12 pairs, \$3.75**

An Attractive, Drop Stitch Hose for Summer wear. Made to sell for \$6.00 per dozen. Has appearance of Rayon but will outwear at least three pairs of silk hose. The Drop Stitch is for Low Shoe wear; Strong Garter Top Double Sole, Heel, and Toe; Semi Full Fashion, with Back Seam.

Black only. All sizes from 8½ to 10—but 10s are limited.

BOYER MANUFACTURING CO., READING, PA.

NEW RELIGIOUS BOOKS

ALL SENT PREPAID AT PRICES NAMED

Evangelistic Talks, by Gipsy Smith. Cloth, 12mo. Net, \$1.50. These sermons by the world famous evangelist were preached in America during his visit in the spring of 1921. They represent the Gipsy at the very zenith of his powers. Tens of thousands who have heard him will wish to have this permanent record of his eloquence and heart-reaching appeal. The book will bear his wonderful gospel message to thousands who have not and may never hear him.

Prayer and Praying Men, by Edward M. Bounds. 12mo, net, \$1.25. The author in this volume gives us a new insight into the spiritual life of the praying men of the Bible. From Abraham to Paul he covers in his own inimitable way the history of prayer in the Holy Scriptures.

FROM PULPIT TO POOR-HOUSE

Cloth, 204pp. Closing out price, 50c.

The Story that made the Old Minister a Pastor Emeritus. Dr. Jay Benson Hamilton's stories that started the Veteran's Movement in Methodism and told by him in over 2,000 churches.

We defy any person with a soul to read ten pages in it without laughter and tears.—Nashville Chr. Advocate.

**Address Frank J. Boyer, Publisher
Reading, Penna.**

How to Celebrate Pentecost

Experience Pentecost

Read "A Modern Pentecost"
or "Power from on High"

Wonderful story of great Moravian Revival resulting in conversion of John and Charles Wesley, the birth of Methodism and Modern Foreign Missions and the largest contribution of standard hymns in Church history. Book just published; 96 pages, 35 cents each; three for \$1.00 postpaid.

"... 'Power from on High' is a small book, but is full of fire. One yearns, as one reads it, for the fullness of the Spirit."

—Record of Christian Work, Northfield, Mass.

"... 'Power from on High' has been a very great inspiration to me, and I wish it could be in the hand of every minister in all our churches."

—Dr. Charles L. Goodell, New York City

"... I so delight in your book 'Power from on High.' Is it possible to get it circulated in this country?"—Dr. F. B. Meyer, London, England.

Address the author,

REV. JOHN GREENFIELD

WARSAW

INDIANA

Thanksgiving Sermons and Outline Addresses

AN AID FOR PASTORS

Compile and edited by William D. Ketcham, D.D. 12 mo., beautiful cloth, 329 pages—Sold by dealers at \$1.50.

Special offer, prepaid, \$1.00

The volume consists of Sermons and Outlines of Sermons and Address, by prominent clergymen of Europe and America and have been selected by the Editor with great care. The Christian minister is lacking in research and ill-qualified for his duty who fails to glean and appropriate from every field, with prayerful care all help available. Those who have often traversed the field in search of themes and material, and therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse.

WHAT IS SAID ABOUT THE VOLUME

The Work is evangelical, unsectarian and thoroughly practical.—*Onward.*

A real aid. It suggests subjects and their treatment.—*Christian Standard.*

Thoroughly practical.—*Lutheran Observer.*

The work is able, evangelical and edifying.—*St. Louis Presbyterian.*

Very suggestive to all preachers, and particularly helpful to young men.—*J. W. Hamilton, D.D.*

Covers the entire scope of the service peculiar to Thanksgiving Day. Ripe with suggestions and fruitful with hints and helps, such as may start the student upon a track of his own.—*Central Christian Advocate.*

FRANK J. BOYER, Publisher, Reading, Pa.

\$16.00 Worth for \$8.00

8 Bound Volumes

Preacher's Magazine

All bound uniformly in Beautiful Dark Blue Silk Cloth. Each volume contains 576 pages, each 6¼x9½ inches, or a total of 4,608 pages of unquestionably as useful Sermonic material as your Library contains. Each page is pregnant with fresh, practical, suggestive, and available material, infinitely helpful in the preparation for the Pulpit or Platform.

These volumes always sold for \$2.50 per volume—and they are fully worth that price to any minister.

Read what a few Authorities say of its Merits:

For homiletical purposes it is the best, served with unfailing freshness and skill.—*The Expository Times.*

The very best thing we have seen in the way of suggestiveness for workers, preachers, and teachers.—*The Methodist S. S. Record.*

From end to end it is full of first-rate homiletic matter.—*Professor Beet.*

Frank J. Boyer, Publisher, Reading, Pa.

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. \$3 a year

MELVIN GROVE KYLE

Moses and the Monuments: Light and Archaeology on Pentateuchal Times.

Stone Lectures, 1919. 300 pages, 12mo, cloth, \$2.15, postpaid.

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages, 8vo, cloth, \$2.15, postpaid.

The Problem of the Pentateuch. 300 pp. 8vo, cloth, \$2.15, postpaid.

HAROLD M. WIENER

Essays in Pentateuchal Criticism. 225 pages. 8vo, cloth, \$1.50, postpaid.

The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages. 8vo, 40 cents, postpaid.

A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, \$2.00, postpaid.

The Wellhausen Critics in extremis.

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 6th Edition. 210 illustrations. 808 pages. 8vo, cloth, \$6.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, \$2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, \$2.00, postpaid.

BIBLIOTHECA SACRA CO., 6834 Washington Ave., St. Louis, Mo.

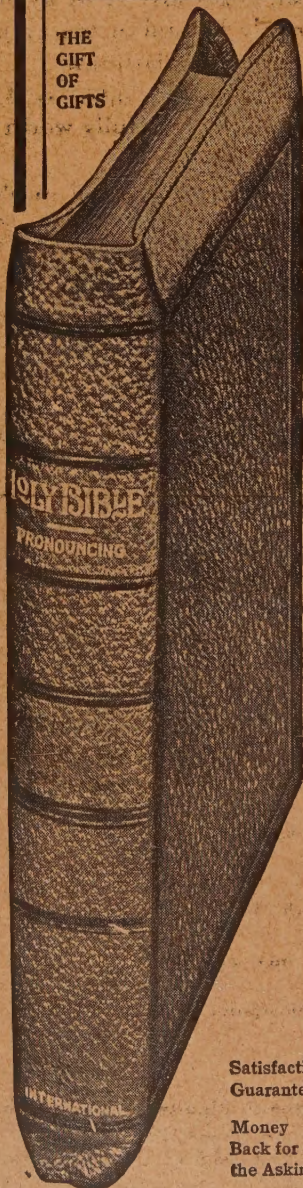
The **BEST BIBLE** in the **WORLD** for the **MONEY**

ILLUSTRATED SELF-PRONOUNCING GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE
GIFT
OF
GIFTS



CONTAINING

The **KING JAMES** or **AUTHORIZED VERSION**
OF THE OLD AND NEW TESTAMENTS

HAS

SELF-PRONOUNCING TEXT

All the proper words being accented and divided into syllables for quick and easy pronunciation.

LARGE BLACK FACE TYPE

Specimen of Type

14 And the name of the third river is Hid-de-kel: that is it which goeth toward the east of As-syr'i-a. And the fourth river is Eu-phra'tes.

15 And the LORD God took the man, and put him into the garden of E'den to dress it and to keep it.

IT ALSO CONTAINS

A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE

Selected for their general utility.

INCLUDING

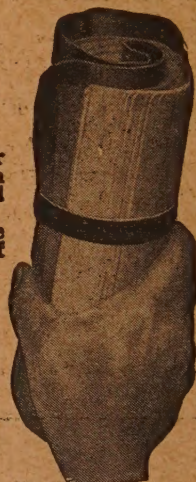
4500 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS which unfold the Scriptures. A feature of great value to old and young.

31 BEAUTIFUL ILLUSTRATIONS

showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink.

12 MAPS OF THE BIBLE LANDS IN COLORS. Printed on superior white paper, size $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Suitable to carry or for home reading.

BOUND IN GENUINE FLEXIBLE LEATHER with overlapping covers, red under gold edges; round corners, headband and purple marker. Each Bible packed in a handsome box.



This Special Bible is bound in **DIVINITY CIRCUIT STYLE** (overlapping covers). It is so durably and so flexibly **BOUND IN GENUINE FRENCH SEAL LEATHER** that it can be rolled without injury to binding or sewing. The Bible has red under gold edges, headband and purple marker. Each Bible is carefully packed in a neat and substantial box.

SPECIAL OFFER
PRICE ONLY \$2.95
PREPAID

USE THIS COUPON

FRANK J. BOYER, Publisher, Reading, Pa.

Please send, **All Charges Prepaid**, THE SPECIAL GIFT BIBLE which you are offering at a **SPECIAL PRICE OF \$2.95**. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index, 45 cents extra. Name in gold on cover, 30 cents extra.)

Satisfaction
Guaranteed

Money
Back for
the Asking

NAME _____

ADDRESS _____

Address **FRANK J. BOYER, Publisher, Reading, Pa.**